

The Story  
of  
Lake Junaluska

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MASON CRUM

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*The Story  
of  
Lake Junaluska*



THE STORY  
OF  
LAKE JUNALUSKA

BY  
*MASON CRUM*

Duke University

*Mason Crum*

THE PIEDMONT PRESS  
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*Dedicated to*

J. B. IVEY

whose generosity made possible  
the publication of this book.

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## PREFACE

THIS, AS THE title implies, is essentially a story—the story of a beautiful summer colony, the people who frequent it, and the events which take place there, year after year, in connection with the program of the Methodist Church. Interestingly enough, those who have homes at Lake Junaluska express a peculiar sense of loyalty to the institution which suggests something akin to family ties. These people are proud of Junaluska and take a personal interest in its advancement. This devotion has in it something which is more than ordinary civic pride. It is essentially a sense of loyalty to an ideal. For after all, Junaluska is an *idea*—not merely a place or an institution. It is my intention to try to explain some of the implications of this *idea*.

Looking back over the years, I am convinced that the conception of its founders has proven to be a valid one, and that as an institution it fills a useful place in contemporary life. I also believe that its greatest history lies ahead, and that we have but begun the development of a plan that will bear more abundant fruit in the years to come. The possibilities for such an institution are almost unlimited. Just as long as human nature is what it is, there will be need for some retreat where children and their parents may repair for wholesome, inspiring living for a brief period each year, away from the artificialities and competitions of normal life. Its avowed purpose in the beginning was to provide a place not only for fun, recreation, and rest, but a demonstration ground for those agencies of the Church which could, during the vacation period, bring to social living the best product of Christian culture. Junaluska is, therefore, not only a delightful summer colony, but, indeed, the summer capital of a large area of the Methodist Church.

The first ten chapters, then, are concerned primarily with the interpretation of Junaluska, while the succeeding ones deal mainly with its documentary history.

I have had the feeling that some apology is due for the very personal turn of much of its contents, but I soon discovered that the story could best be told from the point of view of my own ex-

perience and observation. This experience and knowledge of the place comes from a good many years spent there with family and friends. For many summers my family has spent their vacation period at Lake Junaluska. We have, in a real sense, brought up our children there; and this, I might add, is perhaps the best thing we ever did for them.

Junaluska, it seems to me, offers the best in recreation, entertainment, outdoor living, and culture. It has barely begun its mission of interpreting to a perplexed generation the fine art of living. Its plan and program are not stereotyped. Notable change may be observed over the years. Its varied activities will, in the future, undergo further change, finding adaptation to new conditions and new demands as they arise. Junaluska's contribution to our cultural life will be as flexible and adaptable as the Christian spirit.

The story of Junaluska may be briefly summarized by a few outstanding dates:

- 1908—The Layman's Missionary Movement, meeting in Chattanooga, Tennessee, passed the resolution providing for the establishment of a summer assembly.
- 1910—The Commissioners of the Southern Assembly held their first meeting in the home of Bishop James Atkins, in Waynesville, North Carolina.
- 1913—The first great conference at Lake Junaluska.
- 1929—Property of the Southern Assembly deeded by the commissioners to a board of trustees from the Annual Conferences east of the Mississippi River. Name changed to *Lake Junaluska Methodist Assembly*.
- 1932—Year of the receivership.
- 1936—"Junaluska Saved!" Out of debt. Property placed in the hands of a Holding Committee, until the convening of the General Conference in 1938, where it was offered to the Church.
- 1938—The Church accepted the property and gave it the official title, the *Lake Junaluska Assembly*.
- 1949—The *Lake Junaluska Advance*, a movement to raise \$600,000 to be used for the development of the Assembly.

MASON CRUM.

*Duke University*  
*January, 1950.*

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M. C.



## CONTENTS

	<i>page</i>
Preface . . . . .	7
I. Purely Personal . . . . .	15
II. Fun at Junaluska . . . . .	21
III. Through the Gate . . . . .	25
IV. Upon the Crest . . . . .	31
V. Looking Back . . . . .	38
VI. Notes from the Pioneers . . . . .	43
VII. Gateway to the Purple Tops . . . . .	59
VIII. Chief Junaluska . . . . .	67
IX. The Birthplace of the Southern Assembly . . . . .	79
X. First Meeting of the Commissioners and Early Events . . . . .	88
XI. The First Junaluska Conference . . . . .	95
XII. Debt and Transfer to Annual Conference Trustees . . . . .	100
XIII. The Receivership . . . . .	107
XIV. Junaluska Becomes the Property of the Church . . . . .	110
XV. The War Years and After . . . . .	116



## ILLUSTRATIONS

*facing page*

Interior of Memorial Chapel . . . . .	16
Boating at Junaluska . . . . .	32
View from the Point . . . . .	48
Grave of Chief Junaluska . . . . .	64
The Narrows . . . . .	80
Swimming at Junaluska . . . . .	96



# I

## PURELY PERSONAL

**I**T WAS in August, 1919, that I first saw Lake Junaluska. The chugging train of the Murphy branch of the Southern Railway had just swung around the curve into the tile-covered station, a place of much activity usually, but on this quiet morning almost deserted, because the Junaluska summer season was drawing to a close. To the west lay the marvelous panorama of beautiful Richland Valley with Lake Junaluska nestled in its center like a huge mirror.

Coming suddenly into the hill country, a lowlander is impressed with the sense of elevation, so characteristic of this skyland. After the mellow, humid atmosphere of the cotton lands, the air seems unusually light and invigorating. Each region, of course, has its peculiar charm and its preferred season, but there is nothing like the mountains in summertime. Nowadays when visitors come to the hill country in motor cars, they become gradually accustomed to the change in scene and elevation, but a night trip on a sleeping car from the low country to the purple tops of the Blue Ridge produces a suddenness of contrast which is altogether delightful. It was such an experience as this on that August morning. The blue peaks which fringe the Junaluska country have never been quite so alluring as they were that quiet day.

The mists which hover over the lake early in the morning, like a clean coverlet to protect it from the night, had already lifted when we arrived; and there was uncovered to view the placid waters, reflecting in their mirrored depths every detail of mountain, sky, and forest. These early morning mists have an intriguing quality. I have found it pleasant to arise early in the morning, take a canoe, and slip out into the depths of one of these impenetrable fogs. A few turns, and one loses all sense of direction and for a brief moment may be utterly lost, though only a few hundred yards from shore. After awhile the sun begins to penetrate the gray depths dimly, and the east becomes luminous, turning the thick gray into bright silvery hues. Then suddenly the fog lifts like a great curtain, leaving huge fragments of cloud just above the water's surface. A

fresh breeze from the south springs up; like fleeting ghosts the fog-clouds race away, and the lake-mirror is uncovered for the day, as though in preparation for its daily ritual.

Upon this first visit it seemed I had never beheld a place so entrancing. Blue mountains were piled around as far as the eye could see. Nature it seemed had been flagrantly prodigal in her use of beauty, flinging it everywhere for miles around. Most striking were the clear shoreline of the lake, without swamp, clean-cut as a cameo; the pleasing roar from the great spillway over the dam; and the solemn silence of distant hills. I was sure I had never seen any place so rich in scenic beauty.

There come rare moments in life when choices are easily made and decisions reached without effort and debate. The occasion of this brief visit to Junaluska was such a one for me, for I made up my mind then and there that I would have a summer cottage at Lake Junaluska. Before leaving, the lot was bought, and the decision made to build a house. For many summers now we have gone to Junaluska, the most perfect place for every member of the family to be found in eastern America.

Having decided to build a cottage, I began looking around for a suitable location. In those days lots were plentiful, and one could build almost anywhere he desired. Like every man from the flat country, my first impulse was to select a situation on some high hill—a practice never found among mountain people; they choose the valleys. Upon maturer consideration I decided to take one on the lake shore, as near the water as possible. I had visions of boats tied up at my front steps, a motor, fishing tackle, and all that goes with this delightful sport. In time my dreams came true. Indeed, so completely were they fulfilled that the "missus" on one occasion, I recall, accused me of enjoying a delayed adolescence.

At that time, the Junaluska Construction Company, an organization conducted by the Assembly officials, was building houses for those who desired them. When I got home, we selected a little house from the picture in some sort of house catalogue. We cut out the picture, sent it to the construction company, and asked how much it would cost to build. A price was agreed upon, and work was begun immediately. The next spring we were notified that the house was completed. Thinking the businesslike thing to do was to go up and inspect it before moving in June, I went to Junaluska. To me



INTERIOR OF MEMORIAL CHAPEL



the house was just perfect. Such is youth. I can now see a dozen changes a more experienced person could make. To my surprise the beloved Mr. Dietrich, who was then superintendent, gave me a check for fifty dollars, explaining that the house had not taken quite all I had paid in. This, he said, was a refund on my house contract.

I can never forget the thrill of the prospect of moving into this little cottage. It was soon fairly furnished, and, with a few additions over the years, stands today as it did that thrilling first summer. Friends have often asked: "What do you do with it all through the winter months?" The answer is simple: it just stands there; and each June after commencement we go trooping up the stone steps, open the door, and begin cooking supper. Skeptics ask: "Is it not cheaper to stay at the hotel?" Perhaps it is. But they do not do so; and if they did, it would not be home.

After we were fairly settled, the pleasant task of planting grass and trees was begun. We had five or six Norway maples planted in the yard, having learned that they were well suited to the mountain climate. Now these trees, fully thirty years old, are tall and beautiful. They cast their cool shadows over this mountain cottage. On clear days when the south wind blows in from the lake, they turn silvery leaves up revealing a grayish sheen which sparkles in the sun.

It does not cost much to maintain a cottage at Lake Junaluska. Taxes are reasonable, and if the rustic type of construction is chosen, repairs and paint are surprisingly low in the upkeep. What one needs most is the spirit of youth. Had I waited until middle life, I probably would never have built a summer house at Junaluska. The years tend to make us overly conservative and slow to act. One does not have to be rich in this world's goods to be happy at Junaluska. The only aristocracy there is the aristocracy of character.

One of the great advantages of a summer cottage is that the family can, for a little while each year, change its place of residence. This is good from every point of view. If the father is a business man, he can send the family there. The arrangement provides an interesting place for him to visit on week ends or for longer periods. Many families of business and professional people spend all or part of the summer at Junaluska. This is no experiment—it is demonstrated in a hundred and fifty families at Lake Junaluska over a period of more than thirty years. All that is needed is the will to do. I would go to Junaluska in the summertime if I had to live

in a tent. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

There are many other advantages. A cottage in a place like Junaluska solves the vacation problem for one's children. We have found it pleasant for all, from the infant-in-arms to adolescents. We often crowd in the car, with frying pan, bacon, and a goodly store of sandwiches, and set out for some isolated stream or mountain trail to spend the afternoon or a whole day together. Sometimes several families go together. These picnics are among our children's happiest memories. There are innumerable things to do on such jaunts—wade or swim in the cold waters of mountain streams, find new trails through the high hills, or even, on occasion, look for young water snakes under the flat rocks along the water's edge. A highlight of such trips is a visit to a mountain house, away back in the cove, to share the hospitality and friendship of people who are down to earth and who live beautifully close to nature. We gather cherries, pick wild strawberries, and drink sweet apple cider from a cool spring. Truly the happiest memories of our children cluster around such incidents and associations with friends and neighbors.

We have perhaps never known such neighborliness anywhere as that which is experienced at Junaluska. One's dearest friends are there. All seem to have a common purpose and a common ideal. There is understanding. Everybody speaks to everybody else, except perhaps some newcomer who has not yet discovered the Junaluska tone. Some of the older residents are passing; their children and grandchildren take their places. There is continuity of love and understanding at Junaluska. Upon arrival in early summer our children rush out for neighbors' homes to see their friends who have been away during the long winter. Everyone has an ample front porch, which is constantly used. Visiting is informal and frequent. I can chat with more friends and lovely people in one day from my front porch at Junaluska than I could in a month at home.

Junaluska stands in pleasant contrast to the more or less hectic pace the average family keeps at home. Here life is free, natural, and lived in the open. Cool nights and sunny days are health-giving and invigorating. In a few minutes, if one desires, he may be in a very out-of-the-way place. Good roads are everywhere. The wilderness is at your door.

In the morning nearly everybody goes to the post office. This is a general meeting place, as is the big store at the gate, where everything is sold from calico to fishhooks. Outside is the loafers' bench, where one may sit for an hour, talk to friends, and learn the local news, as the rest of the world goes by.

From our front porch we view a beautiful mountain range beyond the lake. The crowning peak in this range is Mount Junaluska, with romantic Eagle's Nest on its slope. To the left are the lordly Balsam Mountains, and to the right, out of view, the vast wilderness of the Great Smoky Mountain National Park. Early on calm mornings big fish feed in the quiet waters, making huge concentric circles where the water breaks. On quiet evenings they are noisy in their play, and in the dead of night one is impressed with their splashing, and with other friendly sounds of nature. The voices of the night are pleasing. At dark the frogs start their music, some in high treble notes and a few with the deep bass of the bullfrog. One of these bullfrogs was so persistent in his competition with speakers in the auditorium that the boys named him after a prominent bishop.

But Junaluska means most to one's children. I have stood in the shadows at nightfall and watched them at play in the Boathouse—a kind of pavilion extending out over the water. Here they play games and enjoy folk dances, especially the popular square dance. Parents and adults participate or sit interestingly on the side lines as the fun proceeds. The ever popular Assembly drug store and soda fountain attracts both youngsters and adults. I know of few places where children and teen-agers can go out after dark in perfect safety amid such wholesome surroundings. There is no need to worry about them. Mean people would not have much fun at Junaluska.

Often I have noted with satisfaction the effect of such a beautiful setting upon the life and activities of our own children. As an instance, one day a certain little boy of eight rowed his boat out on the quiet waters of the lake. About half way out he rested his oars and took the slow drift of the midcurrent. There he sat and looked and looked, apparently into the beauty and mystery of the distant landscape. What was he thinking about? I am sure I do not know, but I venture it was something that has added strength and poise to his youthful soul. These early impressions of nature are

of tremendous importance to a growing child. They seem to determine the set of adult personality.

A teen-aged daughter launched her canoe and slipped out alone on the shimmering water. Paddled softly, the gaily colored leaf-like craft skimmed the water until it was well off-shore and there paused. What do these children think about when they play for hours in boats? Again, I do not know, but I believe it is good. It must be true that "To him, who in the love of nature, holds communion with her visible forms, she speaks a language."

Thus it is that at Lake Junaluska one finds not only the inspiration of church conferences and Christian idealism, but the friendly touch of nature and the exhilarating influence of the great out-of-doors. All of this among friends and neighbors in a community almost unexcelled for real hospitality and the imponderable values of life.

This has been my gain. This Junaluska has given to my family. Perhaps the best investment I ever made in my life was the building of the little cottage on the shores of beautiful Lake Junaluska. An investment that cannot be accounted in financial returns, but rather in those greater values—dividends of happiness, love, and beauty.

## II

### FUN AT JUNALUSKA

**S**WIMMING IS the premier sport at Lake Junaluska. Every facility is provided for this delightful form of recreation—bathhouse, swimming piers, diving boards, boats, and lifeguards. At the Junaluska swimming pier there is an area enclosed for the “sinkers,” or “mites” as they are sometimes called. Little children of tender years scream with delight as they splash in the pleasant water.

Then the diving—one of the most graceful of sports. Occasionally a little mite of a boy or girl, precocious in the water, will climb to the high tower and dive gracefully from the lofty spring-board used by the older swimmers. Among the beautiful sights at this resort are the trim and graceful figures of growing boys and girls as they caper in the water, competing with each other in this first of sports. Behind the bathhouse are tennis courts, baseball field, miniature golf, and shuffleboard.

Boats and boating are much in evidence here—rowboats, motor-boats, a few sail rigs, and canoes. The most graceful of all are the canoes. Their bright colors lend charm to the Junaluska scene. All day long boats of all description ply the still waters of the lake, and from an elevated porch present a picture of beauty. The rhythmic stroke of a pair of oars gives a sense of power and exhilaration to a growing boy, and the fine art of sculling a canoe surely adds something to the personality of the girl. I am not sure I can explain it, but all of these activities, which have been so intimately a part of the life of ancient man, seem to give children a kind of poise and stability of character much needed for their moral development.

The child naturally desires thrills and the exhilarating sense of new experiences. The average adult too quickly forgets the hunger of youth for new sensations, especially for those that require skill in bodily movement. Grown-ups should remember the one-time thrill of the swan dive from some high tower and the inexpressible delight of the headlong plunge, the water rushing swiftly past, and the emergence of the body in a spray of crystal droplets. One of the high moments of a boy's experience is when he takes to his canoe in a blowing summer rain. He feels its friendly sting as

it beats his face and thrills at the delightful sense of riding high with nature. A stiff wind blowing down the lake calls for the skill of the oarsman and brings a sense of kinship with the great outdoors.

Boating is a relatively safe form of recreation for children. The chief requirement is that they know how to swim, at least a little. Most of the boats here are the steel type, equipped with water-tight compartments fore and aft. They cannot sink, and even when capsized furnish a floating raft which is safe for amateur swimmers. Life belts are easily obtainable and should always be worn by children who have not learned to swim.

At a bend in the road near the upper lake we came upon a group of youngsters trudging merrily behind their leader, the director of recreation. They were off for a hike—one of the most delightful experiences for a boy or girl of twelve. The sense of overcoming natural obstacles and the feeling of security because he possesses food, suitable clothing, and improvised shelter, altogether give a child that most satisfying of all life's experiences, the sense of achievement. If you go with children along mountain trails, you may be surprised at their serious moods. Nature seems to speak to them impressively. They are not sad, but are delightfully moved by the grandeur of the world. At times they joke and jostle each other with friendly jibes and banter. Laughter and song are heard intermittently.

It is strange that, as we grow older, we never forget these rambles with youth. Some of my clearest memories are of those hours spent about the camp fire or along some stream with a group of young people. There comes to mind the trip to austere Catalooche, just over the eastern edge of the Great Smoky Mountain National Park, an hour's drive from Lake Junaluska. Catalooche is solemn, not in a somber way, for it is a region of charm. But it is not the beauty of a gentle garden with its homey flowers, not a rippling, sparkling beauty. The Great Smokies are grim and serene. There is no foolishness here; one is not inclined to levity while in their midst. They are high places which stimulate philosophic moods and cause one to feel little and insignificant. They bring the thoughtful person quickly to a sense of his own inadequacy. They are grand, high, and lifted up, and their tops are clean. Here one is overawed with magnificent distances and frightening precipices. The horizon fades into tinted mists, and intervening billows of endless green stretch out as far as the eye can see.

Among the fun-making devices of the Assembly is the conventional moving picture. In the early years at the Lake we had the old silent pictures. Then the "talkies" came. The films are generally of the "second run" variety, but nearly always good. If one wants to see all of his friends, let him come to the picture show. They will all be there, both young and old. The children, as in the old-fashioned village theater, sit on front seats and give vent to every shade of feeling. They talk out, wink their flashlights on the screen, and have a hilarious time in general. In the early years the machine frequently broke down, to the merriment of all, and there were long pauses until the film was mended. But everybody was patient and in wonderfully good humor. There was no particular hurry, for nobody was going anywhere. They just sat and chatted in friendly fashion. Now Junaluska has improved equipment where both conventional drama and educational films are shown.

Long before the show begins the crowd assembles, especially the children of the surrounding neighborhood. A small charge is supposed to be paid by those who do not have "grounds tickets," but many slip in because the big auditorium is wide open. Hundreds of underprivileged children come without paying, and no one cares if they do. They come sometimes in families, even in droves, the father leading the way, the mother next, and all the children stringing out behind. The lectures and sermons in the auditorium may occasionally draw relatively small crowds; but when a picture is on, they all come—the lame, the halt, the young, and old.

Prominent in the youth life of Junaluska are the summer camps for boys and girls. Usually there are two camps operated within the Assembly grounds, and a large one for girls just outside. Many parents find it convenient to place their children in one of the camps while they seek a little respite in one of the hotels or boarding houses. The advantages of the summer camp have been so well told that it is unnecessary to attempt to relate them here. A summer camp is perhaps one of the finest experiences a boy or girl could possibly have. Their place in the scheme of childhood education is now well established.

It is a pleasant and familiar sight to see these campers galloping down the road on horseback, sometimes a long line of them crossing the dam, silhouetted against the evening sky. Or to find them at canoe practice, or perchance to see a dozen youthful warriors

seated in a long and graceful war canoe, with paddles dipping in monotonous rhythm. Sometimes one sees groups of campers passing in two-horse wagons, going deep into the mountains, with provisions for a two or three days' stay. They straggle back delightfully tired, with a treasure of happy memories that will last throughout life.

One of the happy spots for little children at Lake Junaluska is the playground. The grown-up children of Junaluska come back, some with their wives or husbands now, and look wistfully at the green lawn beside the big lake where they spent happy hours in childhood. Those of us who have brought up our children here and find them now grown view the playground also with a little tinge of regret because we have no more babies. There was the amusing dog-hole under the fence, dug by friendly dogs and used by both dogs and children for a short-cut. The sliding board, the merry-go-round, the clanging swings, and the teeter board, all remind aging parents of those happy, troublesome days when their children were young and under their feet.

A great lover of children, everybody's children, is Mr. J. B. Ivey, successful merchant, of Charlotte, North Carolina. He is the father of the Lake Junaluska Playground. More than twenty years ago he equipped it in the very best manner, and has continued to sponsor it to this day. He has spent time and money for the children of Junaluska and seems to find pleasure in his engaging hobby. Underprivileged children of the surrounding territory also frequent the playground and find pleasure there. Each year Mr. Ivey gives a great birthday party for all the children, and has done so for many years. On these occasions all children are his guests. He provides games, a varied form of entertainment, ice cream, and several generous presents for every child. I have seen him many times standing among the children—a fine figure with benign face and white hair. Every child claims him as a friend. This man must derive great consolation from the sentiment of John Masefield:

“He who gives a child a treat  
Makes joy-bells ring in heaven's street.”

### III

## THROUGH THE GATE

WHEN approaching the Assembly grounds, one comes to a very pretty stone entrance, a gateway, the gift of Mrs. K. J. Day, of Kentucky. The gate was designed by Howard N. Haines of Duke University. Its lines are graceful, and its style in harmony with the mountain setting. A young man will greet you at the entrance; and if you do not stop your car, he will give you a hard look. The information he wishes to give is that there is a charge for staying in the grounds—\$2.25 a week, half fare for children under fifteen, and so on—but if you wish to stay only two hours, there will be no charge. A great temptation, it would seem, to make the visit short. This young man will explain, if his visitor looks perturbed and disappointed, that the management has to rely chiefly upon the receipts at the gate to defray the numerous expenses connected with the institution, such as maintaining the Lake, keeping the grounds clean, providing moving pictures, lectures, and a thousand and one other things. Sometimes a disappointed visitor will turn and go somewhere else, wondering why in the world anybody would put a fence around so beautiful a place.

These boys at the gate learn much about human nature. They see the seamy side of personality. For several years, in my relative youth, I held the job. One lesson learned was that the nerve to a man's pocket or to a woman's pocketbook is a very sensitive one. People who are otherwise agreeable and, you think, lovable can be crotchety and brusque in money matters. One would think that some of the well-to-do did not know where the next meal was coming from. Generally speaking, the majority of visitors who come to Lake Junaluska know in advance the situation and cheerfully do their part.

It is amusing to find that a good number of people know little about the place; they say they are afraid it is too "churchy." They seem to think everyone is expected to attend some kind of religious meeting. They forget that the program is made up, for the most part, of specialized conferences; and if one tried to attend all of

them he would spend most of his days listening—a rather doubtful exercise when carried to excess.

The program at Junaluska is rich and varied, receiving scientific, literary, and religious emphasis. Admittedly it is not a typical summer resort; if it were, there would be little reason for its existence. Certainly the church does not wish to compete with specialists in the matter of commercial entertainment, however good and wholesome it may be. Its avowed purpose in the beginning was to provide a place which would “meet the growing need of the Church for Conference, Training, Inspiration, Rest, and Recreation.”<sup>1</sup>

From the gate the road passes over the large concrete dam which forms the lake. Captain A. H. Ward, a resident in this vicinity, has on several occasions related to me the interesting story of the selection of the site for the dam. He says it was the original intention of the engineers to put the dam at a point a half mile further down the valley, but because of the objection of the owners of the land in that area, it could not be done. Many have thought it a great misfortune that the dam could not have been placed upon the originally intended site. If it had, the lake would be almost twice as large as it is, would have extended far down the valley, reached long arms of water back of Sunset Cottage, and covered the area back of Tri-Vista. It would have been a far more magnificent body of water had this been done—excellent as it is now. It is too late to do anything about it, for the valley below is well settled with cottages and farm houses, and the change cannot be made.

I have often thought of the first time I heard of the projected development of Lake Junaluska, then known as the Southern Assembly. It was in the summer of 1911 when, as a college boy, I was spending some weeks in Montreat at the home of W. C. Whitner. Mr. Whitner, an eminent engineer, had been retained by the Commissioners as consultant on the Junaluska dam. I remember his enthusiasm after returning from one of his inspection trips to the dam. He told of what a wonderful place the Methodists were building, and seemed greatly impressed with the businesslike manner in which its affairs were conducted. A Presbyterian, he liked the

<sup>1</sup>From a pamphlet, *Southern Assembly*, ca. 1913, page 3. This pamphlet, now rare, is owned by Mrs. Irby Hudson of Nashville and Lake Junaluska.

Methodist authority vested in the bishop and the way it worked out in getting things done.

Crossing the dam, the road winds gracefully but steeply to the Point. The massive building to the right is Lambuth Hall, formerly Mission Inn, owned and financed by the Board of Missions. This handsome structure is part of the fruit of the important Centenary Movement of 1918. This building was designed by Dr. J. A. Baylor, then architectural secretary of the Board of Church Extension. It is of Colonial design, graceful in outline, topped off with a quaint Independence Hall cupola. The massive white columns add a touch of dignity that it well deserves. The view from its broad piazzas is one of the best on the lake.

Driving up the steep hill from the dam, one comes suddenly to a place of vantage from which the whole Assembly may be seen at a glance. Tens of thousands of photographs have been made from this spot. It is, without doubt, one of the most beautiful places in America. It perhaps has not the grandeur of the western canyons nor the loftiness of some of the world's high places, but like a fine etching it is marked by delicate lines and superb artistry.

As one looks over the records, the old bulletins, and the minutes of the Southern Assembly, one gets the distinct impression that the founders had a great vision and an absorbing idea. Every line that they wrote had in it a hope for the future. They were profoundly impressed with the possibilities of the project, and never ceased to tell of the beauty of the scene as they viewed it. A description in an early bulletin is so typical of the enthusiasm which characterized their every statement that I take the liberty of quoting it at some length.

It is, in part, as follows:<sup>2</sup>

This was the favored spot selected by the Committee of the Laymen's Missionary Movement of the entire Southern Methodist Church to plant their city—not for manufacture and gain, not for dissipation and worldly pleasure, but for rest of body and mind and for mutual culture and inspiration in the things of the soul.

The whole purpose and plans of the Southern Assembly are such as to minister to the physical, mental, and moral elevation of all who come within its happy bounds, with all things sacred prop-

<sup>2</sup>From an early pamphlet, *Lake Junaluska*, n. d. In possession of Mrs. Irby Hudson.

erly safeguarded. Hence, the law of high gravitation brings to this charmed area, the best people of the South and elsewhere, with whom it is not only pleasant but profitable to associate.

In this setting of Nature's fairest creations is the inspiration for noble thinking and purity of feeling. Grand mountain scenery, delightful climate, purest water, healthful living, noble music, great lectures, etc., offer almost infinite possibilities of pleasure, education and inspiration to every member of the family. It is designed to be the home of the best people and the association of high minded men, women, and children.

The auditorium, in a sense, is the center of the Assembly and it was so intended. An impressive steel structure, it has a seating capacity of approximately four thousand. It is here that great inspirational sermons and addresses are made. The auditorium with its simple surroundings is a place of great beauty, and if the speaker of the occasion is poor and uninteresting, there are the mountains fringing the lake to minister to the spiritual need of the listener. As one looks out from the comfortable seats, there stands on the left the Memorial Chapel, and beyond the long green valleys stretching endlessly toward Asheville. On the right is the peaceful lawn shaded by ancient maples, and in the distance the mountains overshadowing the village of Waynesville. On quiet Sunday mornings the birds chatter so loudly as they fly among the high steel beams that one finds difficulty in listening to the spoken word. But their music is suggestive, and there is always something to minister to the spirit. Many outstanding men and women have spoken from the platform during the brief half century of the Assembly's history. The Junaluska programs have meant much to the cultural advancement of the Southern region, and their Christian idealism has been a needed element in a distraught world.

The people who were born and reared in this highland valley must harbor many memories of bygone days as they walk through the Junaluska grounds of today. The auditorium site was formerly the farm home of Mrs. J. T. Coman. Captain Ward's home was once in what is now the deepest part of the lake—that area just off "The Point," down in front of the Cross. For years Richland Creek flowed peacefully by his house. It was interesting to some of us a few years ago to walk over the lake area after it had been drained, and to view some of the sites long since submerged. There the old stumps around the Ward home were still intact after thirty years under water, and the foundations of the house marked its

original location. Mr. Ward once said that he had grown some of the finest corn in Haywood County in what is now the bottom of the lake.

This region must have been beautifully wild and solitary a century ago. Mr. Ward says that when he came here sixty years ago, nearly everybody either walked or rode horseback. There were only three buggies in this vicinity; one owned by a crippled man in the village of Clyde, one by the preacher, and one other. I asked him who, in his judgment, was most responsible for the Junaluska Assembly. He replied that in his opinion "Bishop Atkins was the real father of the idea." Asked as to his feeling concerning the selection of this particular site for the Assembly, he said that he was at first opposed to the idea because he disliked to give up his rich farmland and pasture lands. He added with a twinkle that he wanted them to go to Lake Toxaway, near Brevard. He has, however, often told me of what a blessing the Assembly has been to the local community in a business and cultural way.

One of the biggest days at Junaluska is Haywood County Day. People from the surrounding country are invited and are promised big speech-making. A great picnic dinner is usually held on the grounds, though in latter years interest in this phase of the occasion has diminished. The auditorium is the center of activity that day, which always falls on Sunday. A great sermon or address by some popular public figure is expected—the governor of the state, some outstanding preacher, or public official. The greatest drawing card for Haywood County Day in the history of Junaluska was George R. Stuart. He always packed the auditorium. His wit, common sense, and ability to talk to the common man brought many ardent admirers from far and near.

Thoughts of the auditorium and its activities suggest another fine personality, John R. Pepper. His death was a great loss to the Assembly. Mr. Pepper was sometimes called the "Prince of Laymen." I think the term was no exaggeration. He was the best product of the Christian Church. A resident of Memphis for many years, he built up a fine business and was a widely known banker. His chief source of pride was his service as superintendent of one of the largest Sunday Schools of the South. I have never known a man who loved children more genuinely, and who in return was beloved by them. He was a great storyteller, and nothing pleased

him more than to spend an hour telling stories to a large group of children in the spacious auditorum. The Story Hour, under the direction of John R. Pepper, became one of the traditions of Junaluska.

A stout, stockily built, rotund figure, Mr. Pepper walked jauntily even in his latter years. There was a frank optimism about the man that was contagious. He was one of the moving spirits back of the Junaluska idea. His business connections and his unquestioned integrity were great assets in the early planning and development of the project. He had a flare for doing things in style. In the early days he went throughout the grounds with a photographer making pictures of cottages, public buildings, and roads for advertising purposes. An album of these early photographs is kept in the Assembly Office.

## IV

### UPON THE CREST

A GREAT MANY visitors to Lake Junaluska ask about the electrically illuminated Cross which stands prominently upon the Point. They want to know something of its history—who put it there and why. Many young people's groups are photographed at this spot. Young and old alike have an interest in the Cross. It appears on picture post cards of Junaluska scenes and is a very popular selection when people write cards home. So many inquiries were made at the office for information concerning the Junaluska Cross that Mrs. C. W. Turpin, of the publicity department, prepared a brief statement concerning its origin. She says in part:

The Cross at Lake Junaluska was a gift to the Assembly in 1922 from the federated Bible classes of Western North Carolina. It stands on a base of native stone rising about 5 feet in blunt pyramidal shape. The Cross itself is 25 feet high and 200 bulbs are required for its illumination. Its reflection in the waters of Lake Junaluska is visible from practically every hotel and home on the grounds.

When the Cross was installed it was the thought of the management that it would be illuminated only during the summer season. But when the season closed and a week had gone by with the Cross unlighted, there came a petition from men employed on trains asking that the Cross be lighted. For they had grown accustomed to watch for the light from the Cross as the trains swept around the mountain curves. It reminded them, they said, of the nobler things of life, loyalty, and fidelity to duty; and was a silent reminder of love of home and country and the sacrificial nature of their work.

So, the Assembly management ordered the lights turned on. From that day to this there has been no blackout of the Junaluska Cross. Every night, summer and winter, it shines upon the mountain sides, and lights the lake and valley.

### CHRISTIAN EDUCATION

Upon the narrow neck of the peninsula which separates the upper from the lower lake is the handsome property of the Board of Education of the Methodist Church. Looking south across the larger, lower lake is the pretentious white-columned colonial structure once known as the Sunday School Building, but in more recent years as Shackford Hall. This is the administration headquarters

for the Board of Education in its extensive training activities for the summer period. Fitted with classrooms and other essentials of a modern school, it is, in a sense, the model institution for "leadership training" in the Southeastern Jurisdiction. This is a proud department of the church, and I think it no exaggeration to say that its pride is justifiable when one considers it has been the innovator in the field of religious education and has been in the vanguard of Christian liberalism in the Methodist Church.

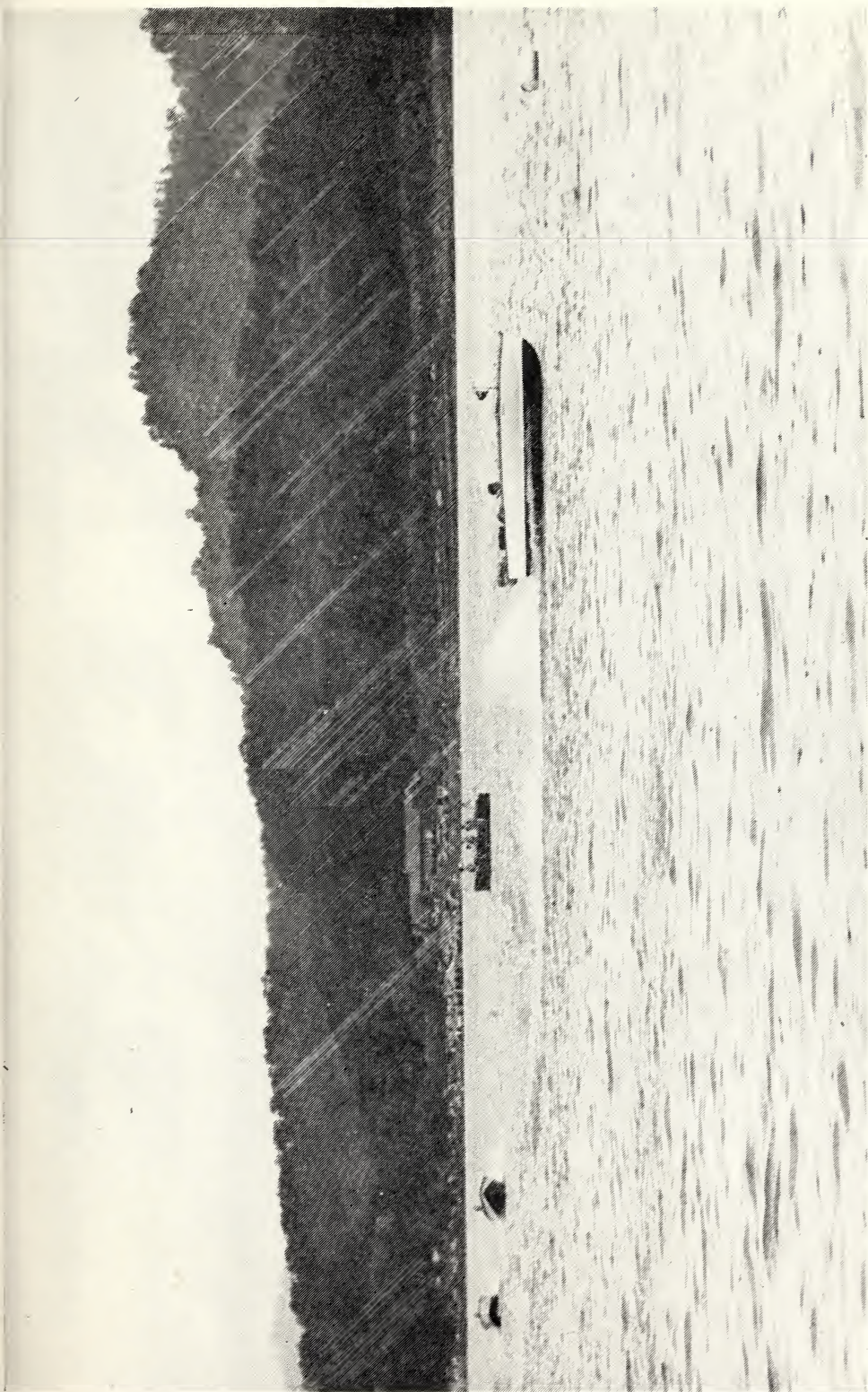
The Education Building was built by the old Sunday School Board of Methodist Episcopal Church, South. E. B. Chappell was its general secretary, and John W. Shackford was in charge of teacher training. Pioneering before them was Bishop James Atkins, who in a sense was the father of the teacher-training program and a great leader in the movement which has culminated in the highly organized Sunday Schools of the Church. An impressive, commemorative plaque in this building recalls the place of leadership held by Bishop Atkins.

The work of Dr. Shackford has been far-reaching and deserves more attention than can be given here. He laid the foundation for what was then the most pretentious program of religious education in the nation. The Methodist Standard Training School became a model for all the churches.

The equipment of the Board of Education at Lake Junaluska is considerable. In connection with the elaborate administrative building with its numerous classrooms, library, and offices already mentioned, are the dormitories for the hundreds of students and teachers who each summer attend the various schools and conferences. These dormitories are large rustic camp-style buildings, with long noisy porches where people chat pleasantly. Near-by is the cafeteria, built by J. B. Ivey and later sold to the Sunday School Board. Other lodges, especially the privately owned Lakeside Lodge, take care of the overflow of students and visitors who attend the schools.

It may be well to note in this connection that at Lake Junaluska there has been set up what might be called a model Sunday School. The work has grown mainly out of the training-school program, and had its beginning with the Sunday School Board. This school, with its superintendent and officers, is modeled after the best precedents of Sunday School authorities. Its first superintendent was the popular layman, John R. Pepper, whose chief interest lay

BOATING AT JUNALUSKA





in Sunday School work. There is every degree and gradation of instruction from that of the tiny tots of the Cradle Roll to grownups in the adult classes. The latter have always met in the auditorium, while the children are taught at the Educational Building. In former times some of the young people's groups met in the boathouse. Indeed, before the Educational Building was constructed, the boathouse was the center of educational work. Many outstanding teachers gave courses in the early days in the old boathouse. I remember an excellent course, one of the best to be found in any university (though condensed), given by Professor Luther Weigle, of Yale, now Dean Emeritus of the Divinity School. There were Henry F. Cope, who did much for the Religious Education Association as its eminent secretary; Wade Crawford Barclay, effective teacher; W. C. Bower, teacher in a little Bible college in Kentucky, later a professor in Chicago University; Miss Kennedy, Will Brabham, Ed. F. Cook, H. H. Harris, J. V. Thompson, W. C. Owen, E. R. Stanford, Will Alexander, and others. It may be said that much of that fine beginning of teacher-training work which has been so significant in the Methodist Church was carried on in the old boathouse at Lake Junaluska.

#### THE GILBERT CENTER

Visitors to Junaluska are aware that there are a goodly number of Negro servants who come to the Lake in various capacities each summer. Especially in the evenings, at off-hours, they are seen on the streets and along the roads, chatting and laughing in characteristic good humor. Since this is a place where Christian principles are supposed to prevail, the authorities and other interested persons have made serious efforts to serve this group in the best way possible. But like most Southerners, we have found difficulty in fitting the ideals of the Christian religion to the race question. For a number of years these Negroes were given a special section in the Auditorium during religious services and for the various forms of entertainment given there. It was noted that the majority of the Negroes did not avail themselves of this privilege, if it may be called this. Because all of them were domestic servants, accustomed to social segregation, they seemed to take no offense at this arrangement. It was found, however, that many could not attend the Auditorium services because of their domestic duties. For a long

time there has been a group here who sought to set up for the colored people a religious and social center of their own. In 1941 this idea was consummated and found fulfillment in the Gilbert Center, located near the upper lake. The Center consists of a suitable building containing a small outdoor chapel, recreation room, and apartment for the director who is usually a Negro ministerial student from Paine College. The advantages the Negroes have in the Gilbert Center which they did not have before are: (1) the opportunity to have their entertainment and religious services at an hour suitable to their domestic duties, (2) the advantages of having one of their own number preach to them on a level that is understandable and helpful, (3) the advantage of a fuller and freer social life than would be possible otherwise.

I believe the attitude of the white people toward the Negroes at Lake Junaluska is far above the average, as it should be. Yet, many are aware of the tremendous disadvantage suffered by the Negroes as their lives touch those of Southern white people.

### QUEENS OF JUNALUSKA

One of the outstanding features of the summer here is the election of the Queen of Junaluska. Nominations are made, and a day set for the election. The winner's name is heralded abroad, and her picture appears in many newspapers. This is a signal honor, much coveted by the daughters of Junaluska. A grand coronation is usually staged, and the whole community turns out to do honor to the Queen.

Closely related to the coronation ceremonies is the water pageant. This is usually set for the day of the crowning of the Queen. The decorated boats are as beautiful as delicate petals drifting on a quiet stream. Everyone in the community gathers along the lake shore or in the reviewing stand at the boathouse to see the prize floats go by. In former years Captain Wescott, with a big Cherokee boat, drew all the decorated craft, tied together like a giant daisy chain, before the reviewing stand. Along the shore and upon the green lawn near the auditorium, Junaluska neighbors and visiting friends gather annually to watch the water sports. Children weave in and out among the crowd, licking ice cream cones or blowing bubble gum—children who have grown up together through many happy summers at Junaluska. Gray-haired grandmothers and

grandfathers sit comfortably on benches or sofa cushions; suntanned youngsters in swim suits who find it hard to keep still slip out in gayly-painted canoes or rowboats to find advantageous positions for reviewing the show. Even the dogs seem to have a good time, as they race with the children or on occasion swim impulsively out to a boat to be with the beloved young master. This is Junaluska life at its best—friendly neighbors chatting about the commonplace things of life. During the war days, and since, the popular boat pageants have not been held. I am sure practically every Junaluskan misses them and would be glad to see this feature revived.

As to the Queens of Junaluska of former years, it may be said that Mrs. C. W. Turpin, who for a long time has served as mentor for the occasions, undertook to make a complete list. Her printed records, as far as she was able to compile them, go back to 1923. She is not sure that the list is absolutely correct, but thinks it is the most accurate that could be gotten at the time. It appears that there was no election in 1932, 1934, or 1936. Mrs. Turpin's list is as follows:<sup>1</sup>

Prior to 1923, Mabel Wescott, of North Carolina, now of Kentucky.

1923—Frances Lupo, of Columbia, South Carolina.

1924—Mary Peace, of Pensacola, Florida.

1925—Josephine Coman, formerly of Lake Junaluska.

1926—Ella Ivey, of Charlotte, North Carolina.

1927—Aurelia Adams, of Clearwater, Florida, now of Durham, North Carolina.

1928—Kitty Stubbs, of Sumter, South Carolina.

1929—Effie M. Winslow, of Greenville, North Carolina.

1930—Mary O. Holler, of South Carolina, later of China.

1931—Christine Quillian, of Macon, Georgia, now of Montgomery, Alabama.

1933—Maria Aldridge, of Durham, North Carolina.

1935—Frances Bivens, of Pickens, South Carolina, now of Columbia, South Carolina.

<sup>1</sup>*Assembly Daily*, August 30, 1941, and later issues.

- 1937—Daisy Holler, of South Carolina.  
1938—Frances Crum, of Durham, North Carolina.  
1939—Lucille Medford, of Lake Junaluska, North Carolina.  
1940—Virginia Spence, of Raleigh, North Carolina.  
1941—Caroline Ashley, of Nashville, Tennessee.  
1942—Louise Holcomb, of Atlanta, Georgia.  
1943—Jane Loyal, of Columbia, South Carolina.  
1944—Lucy Stubbs, of Sumter, South Carolina.  
1945—Kit Crum, of Durham, North Carolina.  
1946—Virginia Rippy, of Nashville, Tennessee.  
1947—Polly Dyer, of Lake Junaluska, North Carolina.  
1948—Peggy Gibson, of Greenville, South Carolina.  
1949—Mary Holler, of Hartsville, South Carolina.

#### THE ASSEMBLY DAILY

One of the outstanding services of Mrs. C. W. Turpin to the Assembly is her sponsoring of the daily newspaper known as the *Assembly Daily*. This much prized periodical, which is of one sheet, and full of news, made its appearance during the summer of 1937. Mrs. Turpin is its editor. It is delivered each morning to all hotels, boarding houses, and cottages free of charge, but with the request that the recipient pay ten cents a week to the carrier for footwork through the hills. The paper is delivered rain or shine. Its chief service is that it carries the daily program of events scheduled for the Assembly. Other important and interesting happenings of the local colony appear in its columns daily. The cost of printing is borne by the Assembly.

Prior to the appearance of the *Assembly Daily* there was, for a time, a little paper produced by Mrs. Turpin called *The Junaluskan*. During the administration of Ralph E. Nollner, this was discontinued. With the appointment of James Atkins, Jr., the daily paper was again set up, and appeared under the masthead, *Assembly Daily*.

Mrs. Turpin's contributions to the colony have been numerous. Since 1923 she has been representing the news bureau of the Church and has sent out reams of copy all over the South in that time. The news seen in Southern newspapers concerning Lake

Junaluska for the last two decades has been from her busy typewriter. She interviews the high and low, the rich and poor, and has served for many as a medium of information for news events. Not only has she given the news of Junaluska to the world, but she has sponsored many projects that have added a bit of joy to everyone, among them the pageant of Junaluska. Like all reporters, she works modestly behind the scenes, telling of everyone's affairs but her own.

## LOOKING BACK

THE YEAR 1933 witnessed the severest aspects of the great financial depression. The Southern Assembly was in the hands of a receiver. The future for the Assembly was gloomy. Yet the situation seemed to thrive on the receivership. James Atkins, the receiver, was a wise choice for the post. He loved Junaluska. His father before him had made it one of the chief objects of his interest. James Atkins did more for Lake Junaluska on less money than anyone else. He was an inveterate optimist, and to popularize the place brought men like Lowell Thomas, then a popular radio announcer, and others to the platform. Reference has already been made to his love for, and interest in, young people. The 1933 issue of the *Junaluskan* was dedicated to "The young people of Southern Methodism upon whom the future of our faith and the fulfillment of our ideals rest." In the midst of the financial depression he brought to Junaluska a host of the best minds of the South. So outstanding were the offerings of this depression year that I take the liberty of giving a partial list of the speakers:<sup>1</sup>

- Bishop Warren A. Candler, Atlanta, Georgia.
- Bishop Edwin D. Mouzon, Charlotte, North Carolina.
- Bishop James Cannon, Jr., Washington, D. C.
- Bishop W. F. McMurry, Fayette, Missouri.
- Bishop U. V. W. Darlington, Charleston, West Virginia.
- Bishop W. N. Ainsworth, Birmingham, Alabama.
- Bishop H. A. Boaz, Houston, Texas.
- Bishop Hoyt M. Dobbs, Shreveport, Louisiana.
- Bishop Paul B. Kern, China.
- Dr. Forney Hutchinson, Washington, D. C.
- Dr. W. W. Peele, Charlotte, North Carolina.
- Dr. Henry N. Snyder, Spartanburg, South Carolina.
- Dr. Frank Graham, Chapel Hill, North Carolina.
- Dr. D. R. Anderson, Macon, Georgia.
- Dr. W. P. Few, Durham, North Carolina.
- Dr. H. W. Cox, Emory, Georgia.

<sup>1</sup>*The Junaluskan*, 1933, p. 2.

Chancellor J. H. Kirkland, Nashville, Tennessee.  
Dr. D. W. Daniels, Clemson, South Carolina.  
Dr. Elbert Russell, Durham, North Carolina.  
Dr. W. F. Quillian, Nashville, Tennessee.  
Dr. A. A. Brown, Madison, New Jersey.  
Dr. Gilbert T. Rowe, Durham, North Carolina.  
Dr. W. Aiken Smart, Emory, Georgia.  
Dr. G. L. Morelock, Nashville, Tennessee.  
Dr. John F. Kirk, Greensboro, North Carolina.  
Dr. W. G. Cram, Nashville, Tennessee.  
Dr. Paul N. Garber, Durham, North Carolina.  
Dr. O. E. Goddard, Nashville, Tennessee.  
Dr. Harvie Branscomb, Durham, North Carolina.  
Dr. Robert E. Speer, New York City.  
Dr. W. M. Alexander, Nashville, Tennessee.  
Dr. J. N. Hillman, Emory, Georgia.  
Dr. H. Shelton Smith, Durham, North Carolina.  
Dr. Elmer T. Clark, Nashville, Tennessee.  
Dr. L. B. Hayes, Waynesville, North Carolina.  
Dr. C. A. Bowen, Nashville, Tennessee.  
Dr. B. G. Childs, Durham, North Carolina.  
Dr. C. N. Clark, Canton, North Carolina.  
Dr. John Q. Schisler, Nashville, Tennessee.  
Rev. Wade Johnson, Waynesville, North Carolina.  
Rev. H. W. Baucom, Waynesville, North Carolina.  
Dr. A. W. Plyler, Greensboro, North Carolina.  
Coach Wallace Wade, Durham, North Carolina.  
Dr. E. H. Rawlings, Nashville, Tennessee.  
Dr. C. C. Weaver, Winston-Salem, North Carolina.  
Dr. R. P. Walker, Waynesville, North Carolina.  
Dr. W. L. Poteat, Wake Forest, North Carolina.

It is significant that year after year, for a period of three decades, the authorities at Lake Junaluska have brought to the platform each summer as significant a group of specialists in education and religion as could be found anywhere in America. The value to Southern culture of such assemblies has already been noted.

#### JUNALUSKA SUMMER SCHOOL

The Junaluska Summer School (affiliated with Duke University) was discontinued in 1940 because it appeared that it had served

the purpose for which it was originally intended—to provide courses of study for Haywood County teachers who desired to keep their teaching certificates up to date. The school was begun in 1924 in co-operation with the Haywood County Board of Education, and during the time it attracted not only teachers but a large number of undergraduate students from Durham and other places. The Western Carolina Teachers College at Cullowhee, which sometime later entered the summer-school field rather vigorously, began its summer session in April. County teachers were able to commute from their homes to Cullowhee in the afternoons and thereby finish their work early in the summer. In consequence there was little need for the Junaluska School, and it was discontinued.

For a number of years Duke University, co-operating with the Board of Christian Education and the Board of Missions, operated a graduate School of Religion at Junaluska planned primarily for ministers and religious leaders. It was President Few's idea that such a school should serve a useful purpose at Junaluska, but in the last few years it was not sufficiently attended, and as a result was discontinued after the summer session of 1941.

### JUNALUSKA WOMAN'S CLUB

One of the most important organizations at Lake Junaluska is the Woman's Club. Organized in 1916, it has sponsored many worthy projects and has been a great aid in furthering the cultural and recreational life of the Assembly. Its members have for some years sponsored the playrooms for children at the boathouse. They furnish complete supervision of activities at the recreational center, making possible a more abundant play life for children and young people. The Tea Room at the boathouse is also sponsored by the club. In 1923 Mrs. Frank Siler wrote a brief historical sketch of the Woman's Club. It states so well the facts concerning its origin, aims, and purposes that I give it in part:

A small group of women met at the close of the season of 1916 forming a temporary organization with Mrs. Kate Shaw, of Wilmington, N. C., as Chairman. It was decided to effect a permanent organization at the beginning of the next Assembly season, and a small Committee was appointed to frame a Constitution and By-Laws to be submitted. Early in the summer of 1917, the same women, with a few others anxious to help in any Junaluska Enterprise, came together, adopted the Constitution and Bylaws and elected a

full corps of officers. The organization was named "The Junaluska Woman's Auxiliary."

In 1919 the name was changed to "The Junaluska Woman's Club." Its purpose, as stated in Article II of the Constitution, gives ample room for all expanding activities: "The purpose of this organization shall be to advance the interests of the Southern Assembly by helping to quicken and guide the civic, social, educational, and religious activities of the Assembly."<sup>2</sup>

### COTTAGE OWNER'S MEETING

Who of Junaluska does not recall the cottage owner's meetings? These meetings have been held for time immemorial. When I came here thirty years ago, they were holding them and getting a peculiar kind of excitement and satisfaction from them. The cottage owner's meeting has become for Junaluskans a kind of indoor sport. As in all good families, there must be a time and place for setting things in order, and talking over weak points, and even fussing a little. Just so the cottage owner's meeting, held once or twice a year, is the place for the big family stock-taking and grievance airing. There is something slightly comical about the average cottage owner's meeting, the humor arising from the fact that it has no authority whatever. We talk ourselves blue in the face, have a good time telling what is wrong and what ought to be done, and then go home satisfied that we "told them so."

But the cottage owner's meetings are pleasant socially. One meets his Junaluska neighbors and chats about the happenings of the season. The sessions are characterized by the dignity of officers. We have a president, vice-president, and a secretary; the latter to write down important resolutions that are rarely ever acted upon. I was president myself one time; but forgetting to attend meetings, I found later that I had been deposed! In former years, under the old order, the superintendent would sometimes take the situation in hand and call the meeting himself and preside. This was a very nice arrangement and was usually executed with utmost grace. It was a sort of benevolent despotism, the most agreeable of all kinds of totalitarianism.

One of the most important features of the cottage owner's meetings is the aftermath. After the meeting adjourns, the members loiter in the Auditorium and talk over what they talked about. This

<sup>2</sup>*The Junaluskan*, Souvenir Edition, 1923, p. 8.

lasts usually for an hour or more. Some of the best speeches are made after the meeting adjourns, because it is less formal and no one is presiding.

Junaluska reminds me of what a little boy said about a friend—"a friend is a fellow you know all about, but you like him just the same."

### THE BOOK STORE

Hard by the Lake is the Junaluska Book Store. This attractive log house is the property of the Methodist Publishing House. Here books or every description may be purchased. On two sides of the building is a spacious porch overlooking the lake. Large weeping willows shade the casual readers who sit in comfortable rockers on the wide veranda. The Publishing House each year sends a representative to Lake Junaluska with boxes upon boxes of books. It is one of the most important religious publishing concerns in America, with branches extending from New York to San Francisco and from New Orleans to the Canadian border. Its services to the Assembly are indispensable.

## VI

### NOTES FROM THE PIONEERS<sup>1</sup>

IT SEEMS FITTING to include in this story of Junaluska some notes from the pioneers—those families who were among the first to build cottages and make up the summer colony at Lake Junaluska. Their reminiscences form the body of this chapter.

FROM DR. J. A. BAYLOR

My house was one of the first erected at Lake Junaluska. The contract was let early in the year 1913, and was to be completed in time for occupancy in June when the Assembly would be opened with a great Missionary Conference.

With my wife and five children, I left Bristol where I was then pastor, the morning of June 23rd, and arrived in the late afternoon at the little station of Tuscola, nearest stop to Junaluska, on the Murphy branch of the Southern Railway. Dr. Long's residence was close by, and in his store the Post Office was located, and here pioneer Junaluskans secured their groceries. We walked from the station up the railroad, across the dam on which a large force of men was still at work, and around a path skirting the margin of the Lake-to-be, for the dam had just been closed, and only the lower meadow had a shallow covering of water. This was a great disappointment, as we had expected to see a fine lake with water pouring over the dam. When we came around the path below where the Cross now stands and saw our house, with the roof barely on, and no windows or doors, and lumber piled all around, my wife sat down on a big rock and burst into tears. We were tired and hungry and virtually out of doors. About this time Mrs. George R. Stuart came along and said, "Cheer up, Sister Baylor, we are in the same fix." We got our little brood under the roof, hung burlap over the windows of two rooms, set up an oil stove, and then began some real pioneering. Water was carried from a spring far up behind

<sup>1</sup>Letters were sent to about forty people, but knowing the reluctance of the average individual to write down his reminiscences, I expected only about 25 per cent replies. Thirteen answered, and I now express to them my thanks. Many friends will read their memories of early days at Junaluska with pleasure.

the Assembly Buildings. Every morning we were awakened by the hammering and sawing of the workmen, and had about as much privacy as goldfish. The water came up in the Lake at a rate of about 12 inches each twenty-four hours.

As I recall it now, the houses then built or building, were those of George R. Stuart, Col. John R. Pepper, C. E. Weatherby, J. A. Bullock, Bishop Atkins, Dr. Jas. Cannon, Jr., the Allens, and perhaps a few others that I do not remember now.

The Missionary Conference opened on Wednesday evening, June 25th, with an address by Dr. Robert E. Speer on the subject: "Prayer the Essential Condition of Missionary Success." On Thursday morning Bishop Edwin D. Mouzon spoke on the subject: "The Challenge of the City." He made a great address and said many striking things. One I jotted down in my diary. He said "Some preach so much about the kingdom of God, that they entirely overlook the individual. They almost make the Savior say, 'Except the Kingdom of God comes, ye cannot be born again'; whereas Jesus did say 'Except ye be born again ye cannot see the Kingdom of God.'"

The Missionary Conference closed on Sunday, June 29th. On Saturday and Sunday the sum of \$151,000 was subscribed to the Missionary Cause. One man gave ten thousand dollars. Enthusiasm ran high.

J. A. BAYLOR.

#### NOTES FROM J. B. IVEY

I will always be thankful for Lake Junaluska. My children in their formative years, spent their summers at Lake Junaluska under the splendid influences there. They all love the place; all four of them are devoted to the church and are church workers. I am afraid if their summers had been spent under the demoralizing effects of most of the summer resorts, the result in their lives might have been very different. Soon after the place was founded, I felt that we should have a playground for the children under a trained director. After consulting with Dr. George Stuart; Colonel John R. Pepper, of Memphis, Tennessee; Mr. William H. Stockham, and F. M. Jackson, both of Birmingham, Alabama, we contributed sufficient money to buy the first equipment. For years one of the most popular amusements was the Trolley Ride. I had the Telephone

Company to stretch a large wire between two posts. This wire was about 200 feet long. A seat was suspended from a pulley, which ran on the wire. When the child was seated, and let go, he rolled smoothly down grade to the lower end of the wire. Some of the older children still look back to the pleasure they had on these rides. One summer one of the posts gave way and during the winter the wire disappeared. I did not have it replaced as I was always a little fearful that an accident might occur and some child get injured.

I well remember the first Training School, established the year after the Assembly was founded. A very fine Primary Teacher from Colonel Pepper's Sunday School in Memphis was one of the two instructors. There were about a dozen, I think, who attended these classes. I was then Superintendent of the Primary Department of our Sunday School at Charlotte, North Carolina, and attended this first Training School.

Lake Junaluska gave me the inspiration to grow dahlias. Mrs. Ivey and I were stopping at The Pennsylvania Hotel in New York, and noticed there was a Dahlia Show on the Roof Garden of the hotel. We went to see the display. There was only a small number of flowers, hardly more than I show in the Auditorium at one time. They were small as compared to the larger ones now grown, but I became interested, and gave an order for about six varieties. It was believed at that time that dahlias could only be grown in the mountains, so I planted them at Lake Junaluska. They were different, and larger than the small varieties known about there, and were so much admired that I bought more next year. Since then it has grown into a hobby and thousands come to see the dahlias grown here.

One cold rainy night at the end of the season, Dr. George Stuart, who had a cottage at Lake Junaluska, was scheduled to deliver one of his lectures at the auditorium. It was such a disagreeable night that I wouldn't have gone, but I was a great admirer of Dr. Stuart and thought I would add one more to the small audience I expected to see at the Auditorium. To my great surprise I found a large crowd had assembled. Dr. Stuart was such an entertaining speaker that everybody on the Lake who could come was there to hear him.

When the Assembly was first established the water for the cottages was pumped from the small stream just west of the

county road. When the crowds were large, the water frequently gave out, and we at the Lake Junaluska Inn, situated where the Mission Building now is, frequently found no water running when the faucet was turned on. The Auditorium Hotel, which was situated just west of the Auditorium, being much lower, had water as long as there was any in the large tank placed high upon one of the hills. It was a great relief when we connected with the Waynesville water system. We had plenty of water for a few years, until the crowds grew larger, and at times the cottagers on the hills would complain of having no water. It was found that the supply pipe that connected us with Waynesville was too small to get sufficient water when large amounts were being used. Since larger pipes were put in, there has been no further trouble.

Those who have been attending the Assembly for only ten to fifteen years do not know anything about the mud. For many years we only had dirt roads and overshoes, and mud shoes were a necessity. Sometimes the roads would get so muddy we couldn't drive our cars even to Waynesville; and a trip to Asheville was an event. The first time I drove a car to Waynesville, the year before Lake Junaluska was established, we left Charlotte early in the morning and only got as far as Hendersonville that night, completing the journey next day.

J. B. IVEY.

#### RECOLLECTIONS OF MRS. W. I. HERBERT

In the summer of 1912 I had an illness which necessitated a change of climate. My husband brought me to Waynesville where we stayed at the Suyeta Park Hotel.

We were indebted to Bishop Cannon for our first glimpse of the Assembly grounds. He drove us in his carriage all about through the hills surrounding the proposed lake. The "Lake" was as yet but a great cornfield. The dam was under construction, as were the residences of Dr. George R. Stuart and Mr. John R. Pepper. The foundation was being laid for the auditorium. I thought as I came to the entrance that surely no more beautiful spot could be found in this earth.

The Assembly was formally opened in 1913, but it was 1914 when we came again, as a family this time, and spent three months at Waynesville, attending some of the meetings at the Lake. Then

came war with its upset to many plans. But at last, in 1920, we realized our dream of owning a home at Lake Junaluska. We purchased the place we have now occupied for twenty-three summers from Dr. Stuart. The cottage was nearing completion, and I swept out the shavings myself. We brought our children here. Some were still in their teens, and the youngest was only three years old. In this beloved spot, they have found innocent pleasures and abundant health.

Since those early days, I have seen the Laurentian Hills, the Rockies, and Sierras, the mountains of Central America and of Panama; I have seen Diamond Head at Honolulu, the Trossachs, and the Alps; I have spent weeks at the foot of Fujiyama; and yet, I still hold the opinion that there is no sight more beautiful anywhere than one may find, standing at the gate of the Assembly at six in the afternoon, looking across the shimmering loveliness of the Lake to where the sun is setting in a great circle of mountains behind lofty Eagle's Nest and Mount Junaluska.

MRS. W. I. HERBERT.

P.S.

You asked me to tell you how we got our cottage at Lake Junaluska. From the very inception of the plans for establishing a Summer Home of Methodism, my husband and I were impressed with the possibilities of the place. We felt that here we could bring our children to enjoy innocent pleasures so necessary to the development of youthful character, and to avoid some of the inhibitions of life confined to parsonage walls. But nine children in need of college diplomas in preparation for life made the plan seem but a dream. And so it held us for six years. We purchased a lot but had no money for a building, not even for the simplest shack. The Great War called out two of our sons, and one did not return—our eldest boy, Carlisle. He had been fourteen months in France, twenty-one months in the service. He was still a law student but had taken out insurance while in college. When his estate was appraised, we found there was this money left without special designation. Through the kindness of Dr. George R. Stuart, we were enabled to purchase, at actual cost, a roomy cottage on the very hill I had chosen in my dream. So we moved into this house not yet completed. It became the property of all of us, a sacred memorial, and we named it Carlisle Herbert Cottage for the donor. Here we

have spent twenty-three happy summers. We love the place, and when our missionary girl comes on furlough we try to have a complete reunion, though now with children and grandchildren, in-laws and "out-laws," our grand total is twenty-seven.

CONSTANCE FURMAN HERBERT.

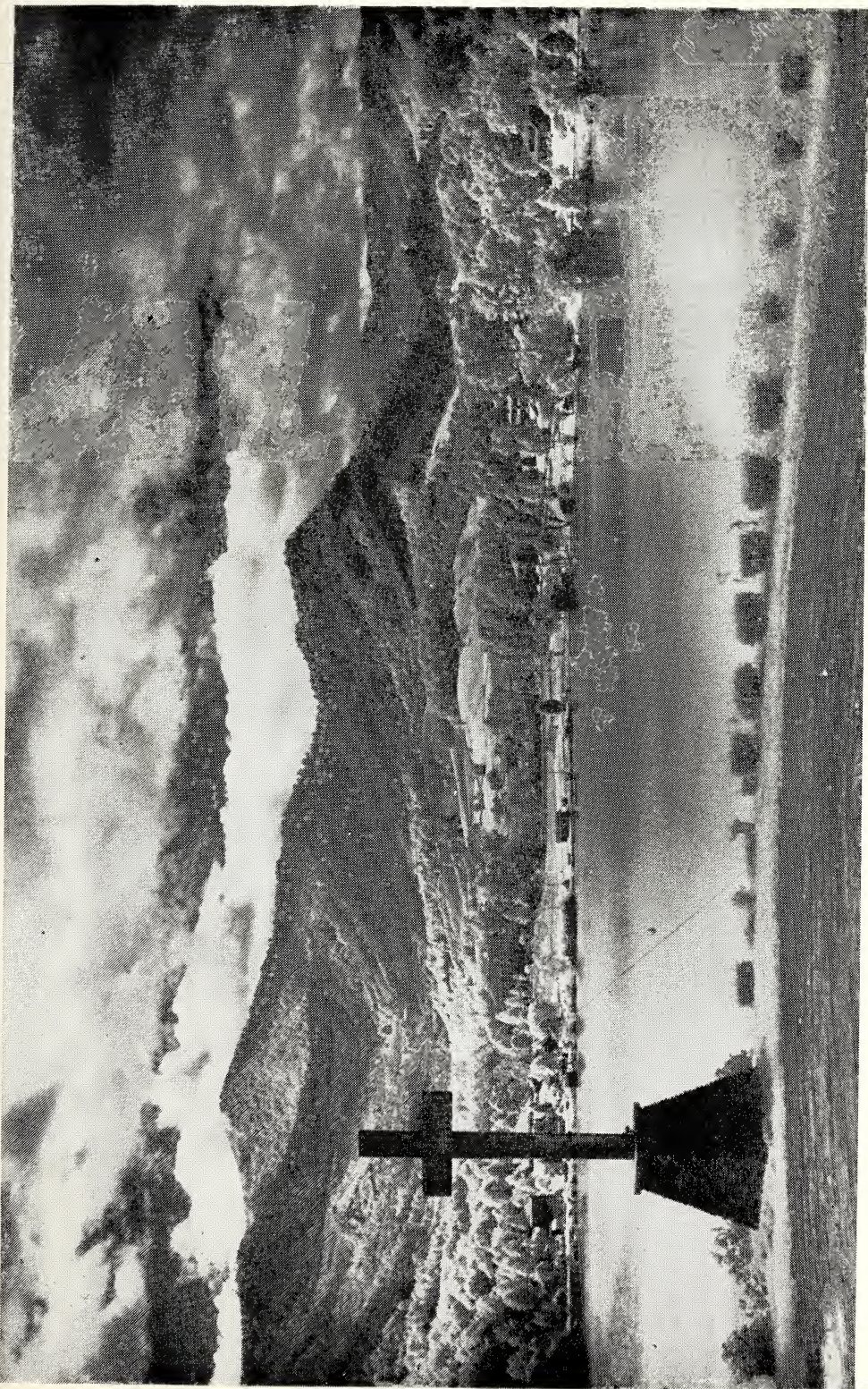
### THE QUILLIANS AT WILCRIS COTTAGE

In the summer of 1913 the Southern Assembly was inaugurated with a great Missionary Conference at Lake Junaluska, North Carolina. At that time I was in charge of the training of missionaries and other Christian workers for the General Board of Missions of the former Methodist Episcopal Church, South. I was serving as President of the Methodist Training School at Nashville, Tennessee.

By reason of this connection with the Board of Missions, I was given the responsibility of having the auditorium in readiness for the opening session of the Missionary Conference and the first address, which was delivered by Dr. Robert E. Speer of the Presbyterian Board of Missions in New York. We succeeded in having the platform properly arranged and sufficient seats provided for 2,000 people—everything had been made ready for this opening night. We had considerable difficulty in getting our electrical connections so that after a hectic day the lights could not be turned on until 7:30 P.M. However, this was in ample time so that the crowds could come by shuttle train and other methods from Waynesville and surrounding towns. The conditions were not favorable, but this was one of the greatest Missionary Conferences in the history of American Methodism.

Under the leadership of Bishop Walter E. Lambuth and his associates—Drs. W. W. Pinson, Ed. F. Cook, E. H. Rawlings and C. F. Reid—this Conference was held and eight choice young people dedicated their lives to service and went with Bishop Lambuth immediately to Africa. At this same Conference at a morning hour, with less than 1,000 people present, \$151,000 was subscribed for Methodist Missions.

In the spring of 1914 we erected our cottage on "The Loop" and have not missed a single summer at Lake Junaluska since 1913. Because of the opportunities afforded in culture, fellowship, recreation, and spiritual inspiration for children and young people as well



V I E W   F R O M   T H E   P O I N T



as adults, Mrs. Quillian and I are thoroughly convinced that the building of this cottage, and thus becoming affiliated with the Junaluska Assembly, probably has been the very best investment of our lives. Our cottage is named "Wilcris" for our two children, William and Christine, who have considered this as their home through all the years.

WILLIAM F. QUILLIAN.

#### NOTES FROM DR. S. T. SENTER

It was in 1919 that Mrs. Senter, our three girls, and I first came to Junaluska. We were domiciled at the "Providence." Years before, Dr. George R. Stuart had told us that Junaluska was the best place for our summer vacations. This visit confirmed his statement, and before the season was finished we had contracted with him for one of the small cottages he was building near the "Stuart Spring." Now, for all these years each summer has found some, or all, of us in "Buena Vista Cottage." Here one of the girls, marrying in Macon, Georgia, spent her honeymoon; here another was married in the presence of Junaluska friends and pioneers. Here have gathered relatives and friends of other days and places. It has become a real rendezvous of love and friendship. For the Senter household Lake Junaluska has represented the healing influences of nature, the inspiration of great programs, and the fellowship of kindred spirits. Others may call our cottage a "shack," but to us the little house surrounded by its shrubs and trees is a jewel set in the midst of the beauty of the hills of God.

SAM T. SENTER.

#### THE HUDSON FAMILY ON THE LOOP

From 1913, when Junaluska had its beginning, till this good day, it has been a fascinating and intriguing place to us.

Junaluskans led a more or less primitive life from 1913 to 1920. Thirteen houses were started the first summer, but only two or three of them were completed then. The first summer my father's cottage (the J. A. Harmon Cottage, now Fern Hill) had only the outside walls, roof, and floors—no windows, doors or plumbing. Harmon Spring supplied all drinking and bathing water. Milk, butter, and perishable foods were kept in the "ice box" at

the spring. Each of us took turns at "toting" water and milk ten minutes before meals.

Our style of dress was both practical and comfortable. The women, the younger ones, all wore middy blouses and khaki skirts, while the men wore khaki shirts and pants. We dressed in these clothes when we got up in the morning, and stayed like that till bed time. If the auditorium bell rang announcing a speaker or calling the cottagers together for a meeting of some kind, we put down any or everything we were doing and rushed down to see what was happening. We had some wonderful speakers, among them Dr. Stuart, everyone loved and admired him, and he seemed to look after young and old. He and his family kept "open house" where we gathered to eat, sing, and make merry.

We always arrived by train, with trunks and baggage, early in June and stayed till September, when the schools opened. One of the big events of each day was meeting the morning and afternoon trains. Everyone would be at the station, particularly when the afternoon train pulled in. Very few went to the station by the road, because boats were used almost entirely to take passengers and mail to and from the trains. Quite a few cottagers bought rowboats right away. Our first rowboat would carry as many as nine, and we all took our turn at the oars till we bought a motor the second or third summer. Dr. George Stuart ordered a number of canoes, and we then bought, through him, the canoe which we are now using, known as "Sis."

We walked in *red mud* during rainy seasons, for no one had cars then. We really thought nothing of walking all the way to Waynesville for a cut of roast beef, or for necessary drugs. Occasionally one of the mountain people would kill a calf or lamb and peddle from door to door. Our mountain friends also supplied us with a few green vegetables. I say a few because back in those days they only grew cabbage, corn-field beans, tomatoes, and potatoes. We went about gathering our own apples for the most part, because there were apple trees all over the place, and no restriction as to the amount to be taken or who could pick them. Let me say here that many of the very young generation often took paregoric and other home remedies because of too many green apples and plums. And chickens, why, fryers and young hens could be bought for ten to twenty cents per chicken, not per pound.

Uncle Dave Gaddis and a crew fought hard to save the Harmon, Penny, and Tucker homes from a raging forest fire in one of the early years.

Red mud, the sticky kind, was the bane of our existence; we rarely ever had shoes that were free of it, and well do I remember the first few cars that began to appear here. They stayed in the garages during the rainy spells, which happened to be often, or else they were forever stuck in the mud. During one particularly long rainy spell, way back there, Mary and Sabre Pepper decided life was so boring sitting at home waiting for the rain to stop that they got in Col. Pepper's car and made the chauffeur drive up the hill for "Tebba" Bullock and me. We all got in and started out, but soon we got to skidding and sliding all over the road. This was too much for us. We piled out and started plugging along the familiar mud till we came to the Pepper cottage where we spent the rest of the day playing games, sewing, and gossiping. We all went into the kitchen and cooked our own lunch while the Pepper cook did the family wash.

The Bullock home was a great gathering place for the young people. We had lots of good times there, especially when we made old-fashioned molasses pull candy. Mr. and Mrs. Weatherby had lots of house guests, and often had big get-together occasions there. Many romances were started and consummated at Lake Junaluska, a place which has always lent itself charmingly to romance.

Fire deprived us of two of our most cherished landmarks, the Junaluska Inn, a lovely, somewhat rustic, homey, and inviting place; and the Auditorium Hotel, which was the real community center. Mrs. McClees, one of our very first and most loved Junaluskans, was in charge of the Auditorium Hotel. My, but I can still taste the fried chicken and hot rolls she was famous for. The Inn was horseshoe shaped with a terraced porch entirely around it opening on a court with flower beds, chairs, and seats, inviting any and all of our gay little colony to linger for a social hour. In one end of this building was the post office, a gift and souvenir shop, and a small grocery run by Jerry Liner. We old timers still miss that dear old place, and often hoped a similar inn or community building would be built back there.

Haywood County Day and occasionally an old-fashioned singing were two occasions that drew big crowds. People from the

surrounding towns and counties came in wagons, and every sort of conveyance, with a day's supply of food and all the children they could pile into the wagon, for the big days.

CAROLINE HUDSON.

### THE MIZELLS OF "BREEZY CORNER"

It was in June, 1913, that Mr. Mizell, Ora, and I were privileged to come to western North Carolina. We decided to come to Waynesville so that we might attend the second General Missionary Conference of the Southern Methodist Church, which was to be held during that month at Lake Junaluska. This notable occasion marked the opening of the Southern Assembly. Our arrival in this section was several days ahead of the opening, and the Lake was not yet filled.

When the appointed date arrived for the opening of the above-mentioned conference, a shuttle train was operated from Waynesville, and it was necessary for the people to walk to and from the depot to the Auditorium. The first light was turned on after we got to the Auditorium, and the first service was presided over by Bishop E. R. Hendrix. The first song sung was "Take the Name of Jesus With You," and the speaker of the evening was Robert Speer, the subject "Prayer." Mr. Dale Stentz, son-in-law of Dr. George R. Stuart, led the singing with Mrs. Mary Stuart Stentz at the piano. Bishop Cannon, then Dr. Cannon, was the first Superintendent, and a member of the original committee appointed by the Laymen's Conference to select a location for the Assembly. At present, and for some time, he has been the only living member of this committee.

In 1914 and 1915 we were here only a day at the time, being located in Asheville. In 1916 we had the Ansley cottage, now known as the Stokes cottage, and that summer we bought our lot from Dr. Smathers, Waynesville, and in September the ground was broken to prepare for the building of our house. It was in the summer of 1917 that we went into our home, and we have been here every year since. Many happy hours, days, and months have been enjoyed in "Breezy Corner."

The summer of 1916 we spent in the Ansley cottage it rained, rained, and then rained some more. That was the year of the flood, and many people left this section hurriedly for fear they could

not get out later on account of high water. The dam of Lake Junaluska held, and those who remained here got along all right, missing perhaps a few mails.

Since water is still an interesting subject, let me tell you this one. There was one faucet in the yard of the Ansley cottage, and it was necessary, when no water would come out of this lone faucet, to carry water from the springs in that vicinity, one in front of the Harmon home and one up toward the reservoir. And with all the water that fell it was difficult at times to keep one's feet under him on the slick roads and paths.

Haywood County Day was an interesting occasion in the earlier years of the Assembly. The mountain people of the surrounding country came in wagons, in buggies, and on foot. At times the Auditorium was full, and as many as five hundred people were outside to hear Dr. Stuart. In the afternoon the county choirs competed in a singing contest. These visitors, at the noon hour, spread their lunch on the Auditorium lawn and on the lawns of near-by houses.

E. O. Excell led a choir at Junaluska in days gone by, and Dr. Stuart said of him that "He is the lowest down singer in the country." He was, of course, speaking of his deep bass voice. Among those who delighted the hearers with their sweet singing were Mr. and Mrs. Stentz. In later years, Barnes, Sage, Washburn, Hemphill, Vassar, and Dickensheets were the directors of music. Perhaps this is not a complete list, but Mrs. George Stuart on many occasions played the piano, and how she could play! Ora also played for the Assembly several seasons.

Among the many renowned and excellent speakers who have appeared on the platform of Junaluska, Dr. Stuart, I am sure, held the love and esteem and commanded the hearing of the early Junaluskans as possibly no other man did. G. Campbell Morgan, Gypsy Smith, J. Wilbur Chapman, Charles L. Goodell, and a host of other notables, along with many outstanding bishops, have delighted and blessed audiences here. Outstanding women have also spoken from time to time.

Among those we cannot forget is Mr. C. E. Weatherby, the donor of the bell. He was the first superintendent of the Sunday School, and although he was not a well man, he was always joking and in a good humor. Many times a group would gather at his

home in the evening and play games, sing, and listen to music. Mrs. Coman was also hostess for similar gatherings.

Colonel Pepper was also superintendent of the Sunday School for many years, and was beloved by many. The Story Hour for Children was begun by this lovable man.

It was during this Missionary Conference that Bishop Hendricks consecrated the first missionaries of the Southern Methodist Church to be sent to Africa. Bishop Lambuth and Professor Gilbert were on the program, also Dr. Morrison, of the Presbyterian Mission at Luebo, Africa. This last-named person said that the Presbyterians in Africa had prayed for fifteen years that the Methodists would come to Africa.

MRS. JOSEPH AND ORA MIZELL.

#### RECOLLECTIONS OF J. J. SCHABINGER

About 1912 I paid my first visit to the Western North Carolina Mountains, having heard of the attractive section around Waynesville. In passing the Junaluska site, I was told that the large corn field we saw, surrounding a big two-story house, would be covered by a 250-acre lake.

I interviewed Engineer Sevier in his Waynesville office about the Junaluska Project and became much interested, and later purchased some lots in the woodland section and built our cottage in 1921. This has been one of the best investments of my 73 years of living.

In the Junaluska picture gallery of my mind, I see the vision that Bishop Atkins described to Rev. George R. Stuart and Colonel J. R. Pepper and a few other big-hearted men of wide Christian experience—a vision of a great Southern Methodist Headquarters in this beautiful mountain valley. I see also George Stuart and Campbell Morgan, the great English evangelist, standing together in the Auditorium pulpit, two great men, in about the year 1924. I see great men of national reputation bringing the Christian gospel messages, educational and inspirational, from our Auditorium platform.

In my mind's eye I see the throngs of bright-faced young people in attendance upon the various leadership schools and conferences; the inspiring, never-to-be-forgotten view of Junaluska on the last down-hill approach, in the late afternoon; the sun sinking in the valley between Junaluska Mountain and the three Sister Mountains;

the Junaluska landscape seen from No. 7 tee-off on the golf course on a sunny morning; and the frowning storm clouds and glorious sunsets from the site of the Cross. These things must remain in the minds of those that have seen them. I shall never forget the full moon coming up over the lighted Cross and the evening the Cross was first lighted about 1922. Finally I see the incomparable Junaluska of the future, greater than ever.

J. J. SCHABINGER.

#### NOTES FROM MRS. EDWARD C. McCLEES

We arrived in Junaluska in 1913 by train. There was no means of transportation to our home, so the family walked and carried suitcases. We found a wagon the next day to bring our trunks.

The place was noted from the beginning for its cordial and friendly people. The first night a welcoming committee called. As well as I can remember, the group consisted of Mr. and Mrs. Sam Pepper, Mrs. Mary Pepper Ketchum, Elizabeth Stuart, Nell and Lillian Baylor, Miss N. Hudson, Mr. Irby Hudson, Tommy Lewis, Gillespie Stacy, Lemheart Harmon, and guests of Mr. and Mrs. Weatherby. I am not sure where Mrs. Caroline H. Ashley was in the group or not. Our home was still under construction, and as the steps were not completed the guests had to "walk the plank."

It was quite an undertaking to get provisions for the table, as one practically needed a letter of introduction in order to purchase what the natives had to sell.

Some of my clearest recollections are: going to the spring for water frequently, when the supply would run low; delightful rides with Captain and Mrs. Hart and Mrs. McKinne in their carriage drawn by a huge, coal-black horse named "Old Snow," who greatly resented the few automobiles on the roads; the grand old couple, Dr. and Mrs. John R. Pepper, whom their small grandchildren called "Yang-Yang" and "Boo-Boo." (I am not sure of the Chinese spelling.)

Other memories were: picking wild strawberries and raspberries in our back yard; no coca-colas or cigarettes allowed to be sold on the ground; long walks to the post office at Tuscola where the young people met twice a day; an early sign in the bathhouse—"Your bathing suit and stockings must meet"; also a regulation that bathers *must* wear a raincoat between their homes and the water.

Met and married at Junaluska: Miss Alberta Aiken and Mr. Ballinger, Charlotte; Katherine Ivey and Ervin Jackson; Jane Bulloch and E. C. McClees; Caroline H. Ashley and Irby Hudson.

The above couples met here and were later married. I think Minnie Price and her sister met their husbands here; also Kitty Stubbs, but am not sure about this.

MRS. EDWARD C. MCCLEES.

#### NOTES FROM THE WINSLOW FAMILY

When we first went to the Lake—before the time of good roads and automobiles—with our family of small children, we found it an ideal place for friendliness and companionship with the very best people from many states. We remember our eagerness upon arrival to seek our friends and to look around for new houses; perhaps to look over the newcomers with a slightly critical eye while giving them a cordial welcome. My father, C. R. Small—now deceased—enjoyed each summer there also. We do miss all those older ones we saw so often there. Our children are all grown now, and our grandchildren are enjoying the same privileges that were enjoyed by their parents.

EFFIE WINSLOW.

(MRS. J. E. WINSLOW.)

#### NOTES FROM DR. R. H. BENNETT

My family have spent their summers at the Lake from its beginning. I was present at the opening here. Robert E. Speer spoke to a big crowd. We wondered if the lights would come on. They did. We had our own electric and water systems here then. Housing quarters here were not built then. The big crowd commuted from Waynesville in shuttle trains, three times a day. Bishop Cannon, then superintendent of Junaluska, rented the big Arnold house in Waynesville with its wonderful view and filled it with a number of us celebrities—and less—as his guests. We hiked from there to Waynesville depot and from the Lake depot to the auditorium, six times a day; back to meals and bed—few autos then—a very hot and dry summer. The road from the depot to the Auditorium was ankle-deep in dust. We were a mile-long procession of pilgrims six times a day. What does this present generation of Junaluska know about that? So we progress.

R. H. BENNETT.

## MEMORIES OF MRS. IDA W. PENNY

In reply to your request for information concerning "Pioneer Days," will say that the lovely community spirit stands out as a pleasant recollection. The "family" gatherings at the post office, the "family" hikes, and above all the celebration of July 4, when each family took a lunch to the Auditorium for a program furnished by local talent, and a picnic supper, during which Mr. C. E. Weatherby served ice cream—the old-fashioned kind—to all in attendance. The youngest Miss Stuart's wedding, when "Dr. George" took all guests to the station on the boat, was another bright spot in those family gatherings.

IDA. W. PENNY.

## THE ROSS FAMILY AND THE EARLY DAYS

When the Laymen's Movement appointed a committee on location to find a suitable place for a Methodist Assembly Grounds, we were living in a malarial section of North Carolina, and I was having terrible chills. I had read that staying in the mountains long enough would bring the malaria out of one's system, so when they chose a place in the heart of the western North Carolina mountains and placed lots on sale in 1912, Mr. Ross went up to Waynesville, and with the help of Bishop Atkins selected and bought four units on the loop (we called it Lover's Loop then, because of its shaded road and natural verdant growth).

In March, 1913, we let the contract for a small cottage to be built, and in June my husband brought us up on the train to occupy it, though it was not yet finished. This, of course, was the occasion of the great Missionary Convention. There were only thirteen cottages that summer, and some of those still in the process of construction.

"Heartease," built by Captain and Mrs. Hart of Wilmington, North Carolina, was the first one built and finished. The original thirteen were as follows, as well as I remember: Ainsley, Bullock, Stuart, Pepper, Allen, Baylor, Weatherby, Atkins, Lewis, Ross, Hudson, and Mrs. Shaw's "Wren's Nest" late in the summer. Also the first Epworth Lodge built along the lake shore, too, I think.

The three children and I remained until September 25th when our cottage was finally done. In paying up the contractor, I remem-

ber giving him some leftovers, such as ink, matches, and a black chicken as a thank offering for finally finishing the house after dillydallying all summer.

We spent the first night in Waynesville in 1913, as did everyone else. Next day we hired a surry to bring us out to the Lake, and a wagon to bring our trunks. We drove along the old road which ran through the upper edge of the Lake—which was still a meadow, and on by Dr. Stuart's house. He was standing on his porch, waving his long arms and giving us a grand welcome. Other newcomers were behind us, too, I think.

Dr. Lewis was having his house built next to us when we arrived, and also Professor Hudson a little later.

That summer the three families of us were there; and just back of us on Dr. Reid's lot (now Dr. Quillian's) two of the six pioneer outgoing missionaries to the Belgian Congo, Mr. and Mrs. Stockdell, camped in a tent. Mr. Stockdell was a carpenter and made the furniture for their tent home; it was quite attractive, and a source of study for my small boys. I still have a rough table he gave us when he left.

I had a baby to keep me home, but I think most of the Junaluskans got acquainted that summer, and even I knew everyone of them myself. Ever since, it has continued to be a friendly place.

I believe it was Mrs. Stuart and Mrs. Atkins who visited in every home that summer. This reminds me that I bought buttermilk from Bishop Atkins that summer. Mrs. Atkins kept a cow and churned every day, and sometimes he delivered it himself so my baby Laurence could get it on time. We had no street lights then, and one Saturday night he came stumbling up the rough steps in the dark to deliver that precious milk. I never can forget that. Milk was hard to get, and everyone had to go a long distance for sweet milk. I think it was several summers before the farmers around began to "deliver" milk, although they peddled vegetables all along.

Since beginning this, I believe Mr. Harmon's house was one of the original thirteen. Perhaps it was Mrs. Shaw's house I should have left out, for hers was not completed when I left in September even if it were started.

ROSE H. ROSS.  
(MRS. C. R. ROSS.)

## VII

### GATEWAY TO THE PURPLE TOPS

ONE IS IMPRESSED in this land of the great lift not only with a wide variety in the topography of the country but with the ever changing aspect of mountain, sky, and water. Each day is a story in itself and bears its own peculiar character. This is particularly true along the shores of the Lake where the varying mood of sky, of distant peaks, and even the wind itself, is pictured in ceaseless change upon the surface of the water. So often does nature change her mood that every hour seems to present a slightly different aspect. One day or hour is marked by brilliant sunshine, clear-cut shadows, and mountains chiseled against a cloudless sky; another by banks of billowy clouds, like great piles of fluffy cotton thrown against the horizon. Some days are foggy and dark; while the clarity of others is marked by sudden drenching rain that wets the wayfarer to the skin, delightfully and unexpectedly. In June the nights are cold, the days warm. September and October are dependable so far as the weather is concerned. These months bring a crispness to the air that is unforgettable; and the sunsets are gorgeous. Nature withholds her most lavish charms for autumn, when the forests are tinted with yellow and gold and the western sky blazes forth with all the varied hues of the spectrum.

This morning at seven I am impressed with another of Nature's moods. There is no fog, only scattered, scurrying clouds. It is a blustery morning, with the tang of autumn in the air, although only August. Looking from the Point to the south, one sees heavy banks of lowering clouds, moving swiftly in the upper stratum. Nature is in one of her petulant moods today, and the periodic gusts of wind remind one of the equinoctial gales which in autumn harass the Atlantic coast. From my vantage point I look to the east, and as though to defy the ominous clouds, the sun rises red and furious, casting eerie shadows, weird beyond description.

There are other signs of approaching autumn this August morning. Birds are seen hovering together in large flocks—birds in migration. A great host of purple martins had assembled at the upper end of the Lake near the bathhouse. Before going out to their

feeding grounds they had gathered for what appeared to be some early morning ceremonial. They were gentle and unafraid, and my intrusion was almost unnoticed. They crowded telephone wires for hundreds of feet—long strings of them, like chinquapins strung for a Southern schoolgirl's necklace. There they sat bobbing and balancing precariously, with their stubby tails and fluttering wings. Everyone was oiling his fluffy feathers for the impending rain, for they, too, had seen the lowering clouds and knew that this was an uncertain day. How envious is mortal man of these free birds, whose lives are spent following the delectable seasons—summer in New England and winter in the balmy recesses of a South American jungle. As they chattered upon the wires, not garrulously as the blue jay and English sparrow, but in delightfully subdued tones, I envied them the expectancy of a distant journey along the migratory skyways of the western hemisphere. For these birds, I knew, would perhaps tonight set out on their long trek, moving leisurely southward, stopping where fancy led and food was abundant. With envious eyes I noted their way of life, unhampered with luggage and the fear of want. They were sufficient in themselves, and like the Seventy of old, carried "neither purse, nor script, nor shoes," depending upon the goodness of Nature to supply their every want. There was new meaning in the words "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

Lake Junaluska is at the gateway to the highest mountain mass in eastern America, the Great Smoky Mountains and the environs. Innumerable beauty spots are near-by to lure picnic parties who love the out-of-doors and the smell of wood smoke. These places are within a few minutes drive of the Lake and offer a wealth of pleasure to those who see with the "inward eye."

The woodland excursion with one's own children and youth stand out vividly in memory. There is the trip to Jonathan Creek in the Campbell cove section near the quaint village of Maggie. This stream rushes swiftly down the mountain to join the more pretentious Pigeon River, which in turn adds its toll to the French Broad; the latter blending with the Tennessee, turning many turbines in the rich valley for the use of man. The first delight at this particular spot is the plunge in the cold waters of the creek, or the thrill of standing under the shower of the big wooden sluice

which deflects part of the creek's waters to the great water wheel of the mill near-by. There is nothing more exhilarating than the tingle one experiences after a swim in mountain water. Then comes the fire making, the smell of boiling coffee, and the delectable odor of frying bacon.

A favorite spot for an afternoon jaunt is Soco Gap, back entrance to the Qualla Indian Reservation. This is only about thirty minutes' drive from Lake Junaluska. The road has few sharp curves, and its grade is steep but easy. One may look over green valleys for miles, and the farm houses look like toys stuck on the hillside. The boys joke about the mountain farmer who plants his corn up on the hill, back of his house, and at harvest time merely "breaks" it and lets it roll down into the cornhouse below. Another standard joke to be played on the newcomer is to tell him that the horses that plough on the steep mountain sides have two legs shorter on one side than on the other. A witty mountaineer told me this summer that the hillsides of his farm were so steep that at corn planting time he shot the seeds into the ground with pop guns!

Soco Gap, only nine miles distant, is a pleasant place with its cool mountain spring more than four thousand feet up. On the western side of the slope the road winds tortuously to the Indian Reservation below. This is now the shortest route into Tennessee—up Soco, down the Reservation, then into the Great Smoky Mountain National Park, and again up over the highest ridge, the state line, and Newfound Gap.

The greatest scenic trip in the eastern part of the United States is that to Newfound Gap, the Brenner Pass of eastern America. This great pass is little more than fifty miles from Lake Junaluska. Many Junaluska visitors find it pleasant to take a day for the trip, going down from the Gap on the Tennessee side to Gatlinburg for lunch, and returning leisurely in the afternoon, with brief stops at the many points of interest. The roads are of the best construction, well graded and wide.

#### A TRIP TO THE GREAT SMOKIES

Let us take a typical trip from Lake Junaluska into the Great Smoky Mountain National Park by way of Waynesville. The first lap of the journey will be to the Qualla Indian Reservation. Through Waynesville we travel westward for a distance of eleven miles to

beautiful Balsam Gap. This gap is more than three thousand feet above sea level, and the village of Balsam boasts of having the highest railway station east of the Rockies. Balsam is a solitary village jealously guarded by overtowering peaks which cast their huge shadows across the town early in the evening, shortening the day by an hour or more. Most solemn of these mountains is the well known Plott's Balsam. From the village of Balsam the road winds gracefully down to the town of Sylva, nestled in a rich agricultural valley which stretches for miles westward to the Tennessee border. The charm of this great valley is the Tuckasegee River with the paved highway running parallel to its level courses. Flanked on either side are distant mountains, and intervening are fields of green corn and yellow wheat. In June the fields are dotted with piles of shocked grain, golden yellow in the sunlight, while the growing corn stands luxuriantly waist-high.

We are soon aware of a gradual change in culture as we approach the Indian Reservation. Redskinned men and women are now seen more frequently. We are upon the eastern frontier of a diminishing Indian culture—that of the famous Cherokees. Coming upon the main street of the village, the eye of the visitor is greeted with innumerable gift shops displaying Indian relics and wares—the commercialization of a romantic people, and the erroneous picturization of Cherokee Indian life. Even the Indians themselves, at least most of them, are ignorant of many elements of their own culture. One finds a tourist camp with a modernistic teepee stuck up in front of each cabin, when lo, the Cherokees did not live in teepees. Indian braves stand stolidly in front of shops, dressed in elaborate head gear of brightly colored feathers, trailing even down their backs; but the Cherokees wore no such regalia. Rather, their headdress consisted of two or three feathers of bright hues generally placed in the shock of hair.<sup>1</sup> It is the purpose of Mr. H. C. Wilburn, formerly with the National Park Service, to induce the state or national government to restore, in all truth, an ancient Cherokee village. The location of such a village is definitely known, and it will in time be restored. This would serve the laudable purpose of enlightening not only the white man but the Indians themselves in the manners and customs of their forefathers.

<sup>1</sup>This information was obtained from H. C. Wilburn, formerly acting historian for the National Park Service.

Through the reservation flows the beautiful Oconoluftee River, a name filled with Indian music. In places the Oconoluftee tumbles precipitously over rocks and shoals, then suddenly its swift current is held in deep pools, and further down, stretches out into still water courses, placid and calm. So great is the variety of mood of mountain rivers and streams. After a hard rain, high up in the mountains, they suddenly become dangerous, sweeping before them everything that obstructs their path. On other days they are calm and shallow, permitting trout fishermen to pick their way over water-worn rocks for miles up their bubbling courses. The highway follows the Oconoluftee for a few miles, then veers to the left picking up one of its tributaries, the Beeck Flats Prong. Along this smaller, but swifter stream the road runs almost all the way to the Gap. Along the way one is impressed with the primeval character of the woodland and the expanse of virgin forests; for here are thousands upon thousands of acres untouched by the woodman's axe. Wide areas in this grand forest are just as they were when the bold De Soto first heard of them, and giant trees still stand that looked down upon the aboriginal contemporaries of Columbus. Impressive among them are great hemlocks, venerable and grand; the sad ghosts of the vanishing chestnut; and high up on the tops, the exclusive balsam forests. There is nothing more pleasing in a woodland journey than to sleep in a balsam forest, wrapped in heavy blankets, with a pillow made of fragrant balsam fronds. The one sad fact expressed on every hand in this region of the Great Lift is the dead chestnuts. Their doom is irrevocable; the trained forester knows nothing that can arrest the devastating blight. The whitened carcasses of the chestnuts stand out against the green foliage everywhere. Soon they will all have passed, and like the passenger pigeon, their name will be erased from the catalog of living things. But Nature is prodigal in her gifts. The dead chestnuts will be replaced by other great trees. Standing already by these ghostly trunks, and ready to carry on, are the red maples, black cherries, buckeyes, silverbells, yellow birches, and tulip poplars: all giants of their kind.<sup>2</sup>

It is difficult to convey in words an adequate conception of the grandeur of this high country. One has to see it and feel it. Standing in Newfound Gap and looking down the great vistas of valley

<sup>2</sup>From a leaflet, *Great Smoky Mountains National Park* (Washington: National Park Service, 1942).

land into the blue haze of distant mountain piles, one is moved to sober thoughts. Man seems so small amid great stone and mountain masses. The dizzy heights constrain one to clutch the earth, for fear of being swept away into limitless space. Such is the sensation from Clingman's Dome. The higher sentiments come to mind, and one is inclined to great Scriptural passages:

Lord thou hast been our dwelling place in all generations.  
Before the mountains were brought forth,  
Or ever thou hadst formed the earth and the world,  
Even from everlasting to everlasting thou art God.

One of the great spirits of this generation who caught the spell of the Great Smoky Mountains was Horace Kephart. Kephart was not a native of this region, but he became one of its admiring adopted sons. It was his writings that first directed this writer's attention to the Great Smokies. Like a real artist, he not only felt their charm, but had the rare gift of putting his feeling in words. It was my pleasure to meet him once and to speak with him before his untimely death. In a drug store in Bryson City I heard his name. Someone had addressed this modest-looking man as Mr. Kephart. My admiration for the man whose story I had read was so great that I determined to speak to him. This I did, and I found him, like most people of worth, a simple, modest gentleman, whose friendship one instantly cherishes. There were many who had a part in the setting aside of this wilderness, many devoted citizens and many influential statesmen in Washington; but it was Horace Kephart who gave the vision.

Of the name of these mountains, Kephart has the following to say:

Nobody knows who named them the Great Smoky Mountains. On the North Carolina side of the range was the ancient capital of the Cherokee Nation, and there, on the Lufty River, about two thousand of the Indians are still living. The older Indians have assured me that the Cherokees have no native name for the Smoky range as a whole. They give a name to each and every peak, ridge, gap, stream, waterfall, or other definite location.

Any visitor in the Smokies can see for himself what suggested the symbolism. Nearly always there hovers over the high tops and around them, a tenuous mist, a dreamy blue haze, like the Indian summer, or deeper. Mysterious, indeed, this Smoky Mountain region has been ever since the first white explorer, DeSoto, heard of it nearly four centuries ago. (At intervals of many years a few adventurous botanists and geologists have roamed through its great forest—



GRAVE OF CHIEF JUNALUSKA



Bartram, Michaux, Gray, Buckley, Mitchell, Guyot, and others—but their reports reached none but scientific circles. The wildest and most picturesque highland east of the Rockies remained virtually unknown until about ten years ago.)<sup>3</sup>

There is perhaps no region in America that has retained so much of its original local color. The old houses are typical of early mountain culture, and fortunately, many of them have been preserved in the park area for historical purposes. The form of speech is unstudied and characteristic of earlier days, retaining even something of the tonal quality of its ancestral stem of Scotch and English, as well as many archaic words and idioms of European flavor. For this has been a sheltered region, and until a few decades ago the culture of the mountain folk had been little affected by outside influences.

The names of rivers, creeks, and mountains are reminiscent of the life and habits of both the Indian and the white man. Many of the Indian names are musical and artistic in tonal quality, such as *Cataloochee*, *Oconoluftee*, *Chilhowee*, *Cheoah* and *Tuckasegee*. All are names of rivers and creeks, except Chilhowee, a mountain. The early white settlers chose simple homespun names for places and events. A map of the region will reveal places marked *Fighting Creek*, *Elkmont*, *Bearpen Ridge*, and the picturesque *Thunderhead Mountain*. One also finds *Eagle Creek*, *Buckeye Bald*, *Wildcat Knob*, and *Walnut Bottom*. Among the more homely and rustic names are *Sassafras Knob*, *Potato Ridge*, *Locust Ridge*, *Shuckstack*, and *Polecat Ridge*.

Among the exciting experiences to be met with in the park is the sight of black bears. These beasts, native to the mountain region, have multiplied rapidly since the setting aside of the wilderness for park purposes. In a recent trip through the park we counted thirteen along the highway. Among them were two she-bears with cubs. It should be remembered that these are wild animals and should not be approached or fed by visitors, even though they seem tame. Because of the bear's proverbial hunger, he will very often approach a motorcar or a person, in search of food. People insist upon feeding them, in spite of warnings, with the result that every summer a

<sup>3</sup>Quoted in *The Junaluskan*, 1932. I do not know from which of Kephart's writings the quotation is taken, but feel sure that he would not object to its use here.

few thoughtless people are injured. This warning sent out by the Park Service is of interest to all lovers of wild animals.

While watching the bears we see along our highways, one is apt to get the impression that they are tame animals. Actually, all the bears in the park are *wild* animals. It is true that bears found along the highway have lost their fear of man, but it is this very loss of fear that makes them dangerous and vicious. These powerful creatures have been known to kill cattle and could easily disfigure or cripple a person for life. Therefore, it is important that our bears do not learn to associate people with food. Once this association is learned by a bear, all persons approached by that bear may suffer the loss of any food they happen to have with them. If the people object to having their food taken away from them, the bear may resort to clawing or biting.

Further, feeding of bears by careless people is injurious to the bears. Roadside bits of food are not of the proper kind that the bear needs to provide an adequate reserve for his long winter sleep. Under natural conditions the beechnuts and other natural foods of the bear properly provide this needed reserve.

Finally, it is contrary to the fundamental policies of the National Park Service to present an animal in an unnatural way of life. Feeding bears robs them of much of the natural charm and presents them in an artificial and at times repulsive state.<sup>4</sup>

The establishment of the park will preserve for future generations a beautiful area of frontier America and will make available for our children's children something of the rustic culture of our forefathers. Upon the heavy bronze plaque embedded in the rugged side of a great wall of rock are these fine words: "For the permanent enjoyment of the people." One reads further that "this park was given, one-half by the people and states of North Carolina and Tennessee, and by the United States of America, and one-half in memory of Laura Spelman Rockefeller, by the Laura Spelman Rockefeller Memorial founded by her husband John D. Rockefeller."

<sup>4</sup>Leaflet, *Naturalist Program* (Washington: National Park Service, 1942), p. 4.

## VIII

### CHIEF JUNALUSKA

BECAUSE THE Junaluska Methodist Assembly bears the name of the Cherokee Indian chief, Junaluska, who lived in this western section of North Carolina, considerable interest has been manifested in the life and character of the old chief. He, of course, did not live in the immediate vicinity of the Assembly grounds, but was generally associated with the Indians of the Nantahala section. We know definitely where he lived and where he is buried. To be sure, his name does not figure in the records of the various treaties between the Cherokee and the United States Government, but this was probably due to the fact that he, like the noted Chief Yonaguska, was a leader of peace movements rather than of war. Chief Junaluska was known as the friend of the white man, and his name has been prominent in Indian affairs of western North Carolina for many years. James Mooney, of the Bureau of American Ethnology, in about the year 1888 made the most complete report of the Cherokee Indians of this area that has been made to date. When Mooney made his investigation, Chief Junaluska had been dead for only about thirty years, and a number of prominent people, then living, remembered him well. As to the Indians themselves, Mooney says Junaluska was the only one they remembered.<sup>1</sup> While there is no historical evidence to support the view, it is almost certain that the old chief frequented the area about Lake Junaluska. One of the famous trails of this vicinity traversed the Richland Creek Valley toward Soco Gap. Mr. H. C. Wilburn, of Waynesville says:

I doubt not that Junaluska frequently visited the Waynesville and Lake Junaluska areas. The Soco Gap aboriginal trail passed along the Richland Creek Valley where is now located the Lake bed. Indians were great travelers before the coming of the whites, and afterwards their migrations and trade and war activities were intensified. In some of the references that will be submitted, you will note the name of Tecumseh. It might be of interest to recall that this famous warrior and his party, in all probability, stalked along

<sup>1</sup>James Mooney, *Myths of the Cherokee, Bureau of American Ethnology, 19th Annual Report* (Washington: Government Printing Office, 1897-98), Part I. Contains the best concise history of the Cherokee Indians, with special reference to the Eastern Band of the North Carolina Mountains.

through what is now Junaluska Lake bed. He certainly passed through Soco Gap, on his return trip in efforts to organize his Indian Confederacy.<sup>2</sup>

The beautiful mountain which bears the name of Chief Junaluska looks down on the lake from a distance of six miles. It was named for Chief Junaluska many years ago, and affords what is perhaps the most beautiful view from the Assembly grounds.<sup>3</sup> It is such a familiar part of the landscape that it has become a sort of trademark for the Assembly. Many times from my front porch have I studied its outlines and watched the dripping rain clouds march down the valley, and as suddenly sweep across the lake between intermittent sunshine and shadow. On quiet days its graceful image is reflected in the waters of the lake. Near its summit is the site of the old Eagle's Nest Hotel, burned years ago, but happy in the memory of many who spent their honeymoon there. In my youth it was a popular resort and attracted many visitors from the low country. Eagle's Nest on Mount Junaluska was approached over a tortuous mountain road by horse-drawn carriages. Automobiles in later years rarely ever made its summit. The road has been little improved and the site abandoned. It is now a mecca for hikers, especially youngsters who like to spend the night on the mountain and after dark look down the valley toward the twinkling lights of Lake Junaluska.

#### THE TOMB OF CHIEF JUNALUSKA

Chief Junaluska and his wife, Nicie, lie buried in a small enclosure near the town of Robbinsville, North Carolina. The exact spot has been known from the time of his burial, and in 1910 the local chapter of D. A. R. placed a bronze tablet on the boulder marking the grave. The inscription is as follows:

Here lie the bodies of the Cherokee chief Junaluska and Nicie, his wife. Together with his warriors, he saved the life of General Jackson at the Battle of Horseshoe Bend, and for his bravery and faithfulness North Carolina made him a citizen and gave him land in Graham County. He died November 20, 1858, age more than one hundred years. This monument was erected to his memory by the General Joseph Winston Chapter, D. A. R., 1910.

<sup>2</sup>Letter from H. C. Wilburn to Mason Crum, September 26, 1942.

<sup>3</sup>Jarvis Coman, of Lake Junaluska, has recently told the writer that in his boyhood the present Mount Junaluska was known as Old Field Top. The same was confirmed by James Boyd, of Waynesville, during a conversation at his home in August, 1949 only a few months before his death.

The battle of Horseshoe Bend in which Junaluska and others of the Cherokee fought with General Andrew Jackson was an epochal event in the memories of the Indians of a generation or more ago. The decisive battle took place in a great bend of the Tallapoosa River in eastern Alabama during the Creek Indian Wars.<sup>4</sup> Moody recalls that those who remembered the old Chief quoted him as saying: "If I had known that Jackson would drive us from our homes I would have killed him that day at the Horseshoe."<sup>5</sup> This remark grew out of the feeling of bitterness that the Indians felt after the Government had ordered their removal to Indian territory in the West in 1838.

### LEGISLATURE HONORS CHIEF JUNALUSKA

Not only did the people of North Carolina appreciate Junaluska for his leadership and bravery at the battle of the Horseshoe, as related in the memorial tablet, but they took note that he had served the United States and distinguished himself "on divers occasions during the last war with Great Britain,"<sup>6</sup> the War of 1812. For these services the General Assembly of North Carolina on January 2, 1847, gave him a tract of land containing 337 acres, together with one hundred dollars in cash.<sup>7</sup> It was with some difficulty that I finally located a copy of this act, and was rewarded with additional information which was never given in references concerning the grant. For one thing, the act tells exactly where the granted land is located. It was known, of course, that the land was in Graham County (old Cherokee), but the bill specifically states that it was in "district 9, tract 19." If there has ever been any doubt concerning the exact location of this land, the old plate of that period should clear the matter completely. Another interesting point revealed in the act is the spelling of the name, *Junoluskee*. It is interesting in this connection to note that Colonel William H. Thomas, a friend and contemporary of Junaluska, spelled it in his journal, *Chunaluska*.<sup>8</sup>

<sup>4</sup>J. P. Arthur, *History of Western North Carolina* (Raleigh, 1914), pp. 292, 293; W. C. Allen, *The Annals of Haywood County* (Waynesville, N. C., 1908), pp. 268, 269.

<sup>5</sup>For an excellent account of this battle see James Mooney, *op. cit.*, pp. 93-96.

<sup>6</sup>*Laws of the State of North Carolina*, Session 1846-47 (Raleigh, 1847, p. 128.)

<sup>7</sup>*Ibid.*

<sup>8</sup>In an unprinted manuscript of Colonel Thomas now in possession of H. C. Wilburn of Waynesville.

The reading and examination of the legislative act has been of such interest to the writer, that he feels justified in quoting it here in full. It is titled AN ACT IN FAVOR OF THE CHEROKEE CHIEF, JUNOLUSKEE, and is as follows:

Whereas the Cherokee Chief Junoluskee, who distinguished himself in the service of the United States at the battle of "Horse Shoe" as commander of a body of Cherokees, as well as divers other occasions during the last war with Great Britain, has, since his removal west of the Mississippi, returned to this State, and expressed a wish to remain and become a citizen thereof:

Sec. 1. *Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same,* That the said Junoluskee be, and he is hereby declared a citizen of the State of North Carolina, and entitled to all rights, privileges and immunities consequent thereon.

Sec. 2. *Be it further enacted,* That the Secretary of State be, and he is hereby authorized and directed to convey unto the said Junoluskee, in fee simple, the tract of land in Cherokee county, in district 9, tract No. 19, containing three hundred and thirty-seven acres; which said land the said Junoluskee shall be empowered to hold and enjoy, without the power to sell or convey the same, except for the term of two years from time to time: *Provided nevertheless,* that he shall have full power to dispose of the same by devise only.

Sec. 3. *Be it further enacted,* That the Public Treasurer be directed to pay unto the said Junoluskee the sum of one hundred dollars, out of any monies in the treasury not otherwise appropriated.

Sec. 4. *Be it further enacted,* That this act shall be in force from and after its passage.\*

(Ratified the 2nd day of January, 1847)

We are indebted to James Mooney for many interesting facts connected with the life of Chief Junaluska. As indicated above, Mooney's study of the so-called Eastern Band (those who fled to the fastnesses of the Great Smoky Mountains when the Government undertook to enforce their removal to the West) constitutes the most scholarly work done in connection with the North Carolina Cherokee Indian. Indeed, our knowledge of these people would be scant indeed had not this trained ethnologist and careful student lived among them for several years, as he did during the decade after 1880. It is unfortunate that his excellent work, published in 1897, was titled *Myths of the Cherokee*; for its chief contribution, it seems to me, lies in the wealth of historical material and the accounts of intimate contacts made at the time with old people, both

\**Laws of the State of North Carolina, op. cit.*, p. 128.

Indian and white, who knew at firsthand the rapidly vanishing culture of the Indian. Concerning his knowledge of Junaluska, Mooney states that his information was obtained from Colonel William H. Thomas, Captain James Terrell, and Cherokee informants. Any young American would do well to make a study of the life of Colonel William H. Thomas, one of the most remarkable men of his day. The information concerning Junaluska which Mooney gathered is as follows:

Another of the old notables among the East Cherokee was Tsunulahunski, corrupted by the whites to Junaluska, a great warrior, from whom the ridge west of Waynesville takes its name. In early life he was known as Gulkalaski. On the outbreak of the Creek war in 1813 he raised a party of warriors to go down, as he boasted, "to exterminate the Creeks." Not meeting with complete success, he announced the result, according to the Cherokee custom, at the next dance after his return in a single word, *detsinulahungu*, "I tried, but could not," given as a cue to the song leader, who at once took it as the burden of his song. Thenceforth the disappointed warrior was known as Tsunulahunski, "One who tries, but fails." He distinguished himself at the Horseshoe bend, where the action of the Cherokee decided the battle in favor of Jackson's army, and was often heard to say after the removal: "If I had known that Jackson would drive us from our homes, I would have killed him that day at the Horseshoe." He accompanied the exiles of 1838, but afterward returned to his old home; he was allowed to remain, and in recognition of his service the state legislature, by special act in 1847 conferred upon him the right of citizenship and granted to him a tract of land in fee simple, but without power of alienation. This reservation was in the Cheowa Indian settlement, near the present Robbinsville, in Graham county, where he died about the year 1858. His grave is still to be seen just outside of Robbinsville.

As illustrative of his shrewdness it is told that he once tracked a little Indian girl to Charleston, South Carolina, where she had been carried by kidnappers and sold as a slave, and regained her freedom by proving, from expert microscopic examination that her hair had none of the negro characteristics.<sup>10</sup>

An entry in the journal of Colonel Thomas contains interesting information regarding the kind of adventurous life these whites and Indians lived a century ago. It is quoted here because of the reference concerning Junaluska, because Junaluska was a friend of Colonel Thomas, and because they traveled, at least on one occasion, for days together. Reference has already been made to the peculiar

<sup>10</sup>Mooney, *op. cit.*, pp. 164-165.

spelling of the Chief's name, as recorded by Thomas. The entry in the journal was made on August 11, 1829, and is as follows:

Staid all night at Levi Pendexter's. Next morning after breakfast I went with L. Pendexter to where he and Joseph Welch were digging through a ridge which is a considerable curiosity, from thence I went to Little Will's on the Stekoah, from thence in company with Little Will I proceeded on my way to Cheoah where I attended a dance at the town house near Big George's and spent the remainder of the night at Big George's. Next morning I made some experiments which appeared to show that there was gold near that place. About 10 o'clock I proceeded on my way to Valley River and reached Chunaluska's a little before dark. Next morning, October 14th, I went to a place which is thought to contain gold and made some experiments but found no gold, but remarkably furnished with signs. From here I went to where Chunaluska's first wife lived and from there in company of the said Chunaluska I went to the mine below John Welch's and spent some time in examining it, and from there proceeded on to New Echota in company of said Cherokee, and just before dark we took up at an Indian's by the name of Wilnote who informed us there was a lead mine not far from his house on the other side of the river and a silver mine also in the same neighborhood. Early next morning we started on our journey and stopped at Mr. Raper's and took breakfast who informed me there had been something like silver run out of some ore not far from his house, and that his father had found something like gold and he agreed to have me some of the ore as I came back. After we taken breakfast we proceeded on our way and staid all night at an Indians. Early next morning we started and after a tolerable hard days ride we, a little after dark, arrived at New Echota, on Friday the 15th, and put up at Mr. Alexander McCoy's.<sup>11</sup>

### THE REMOVAL OF 1838

Considerable interest attaches to the drastic action of the Government in removing the Cherokee Indians to the West in 1838. It is too long a story to detail here, but it should be said briefly that among the leading causes of the clamor for removal were the white man's greed for land, the discovery of gold in the Cherokee boundary, and the general belief among the whites that after all the Indians were essentially a nuisance and were to be cleared out like the swamps and forests and the wolves that inhabited them. In return the Indian envisioned the white man as an interloper and ruthless aggressor who was intent upon robbing him of his homeland. He, therefore, met force with force, and sometimes

<sup>11</sup>From a hitherto unpublished Thomas manuscript in the possession of H. C. Wilburn, of Waynesville.

practiced his murderous cunning upon the whites in conscienceless fashion. There were exceptions to this rule, and often intimate friendships grew up between whites and Indians. Junaluska was one who tried to live peaceably with the white people, and he always used his influence to these ends. Chief Yonaguska was another much respected character. He was the close friend and protector of Colonel Thomas when the latter was a boy. Indeed, the chief adopted Thomas as his son and called him *Wil-U-sdi*, "Little Will." So dear was this friendship, and so implicit the trust that when the old chief died, he turned over to Colonel Thomas the administrative functions of the tribe.<sup>12</sup> But such was not the normal relationship between Indian and white. For decades there was an insistent clamor to send all the Indians out West—pay them for their land here, and give them more in the wide spaces beyond the Mississippi. After several forced treaties had been formulated in which the masses of the Indians were poorly represented, plans were perfected to pay the Indians and send them overland to the Indian territory. Junaluska went with them, but came back shortly thereafter to his beloved mountains of western North Carolina. It was then that the legislature made him a citizen and gave to him his homestead of 337 acres of land.

There is much in the histories concerning the details of the removal, but Mooney secured additional and valuable information from participants in the migration and from others who had part in its execution. What he says is so pertinent that I take the liberty of quoting him at this point:

The history of this Cherokee removal of 1838, as gleaned by the author from the lips of actors in the tragedy, may well exceed in weight of grief and pathos any other passage in American history. Even the much-sung exile of the Acadians falls far behind it in its sum of death and misery. Under Scott's orders the troops were disposed at various points throughout the Cherokee country, where stockade forts were erected for gathering in and holding the Indians preparatory to removal (43). From these, squads of troops were sent to search out with rifle and bayonet every small cabin hidden away in the coves or by the side of mountain streams, to seize and bring in as prisoners all the occupants, however or wherever they might be found. Families at dinner were startled by the sudden gleam of bayonet in the doorway and rose up to be driven with blows and oaths along the weary miles of trail that led to the stock-

<sup>12</sup>Mooney, *op cit.*, pp. 160-161.

ade. Men were seized in their fields or going along the road, women were taken from their wheels and children from their play. In many cases, on turning for one last look as they crossed the ridge, they saw their homes in flames, fired by the lawless rabble that followed on the heels of the soldiers to loot and pillage. So keen were these outlaws on the scent that in some instances they were driving off the cattle and other stock of the Indians almost before the soldiers had fairly started their owners in the other direction. Systematic hunts were made by the same men for Indian graves, to rob them of the silver pendants and other valuables deposited with the dead. A Georgia volunteer, afterward a colonel in the Confederate service, said: "I fought through the civil war and have seen men shot to pieces and slaughtered by thousands, but the Cherokee removal was the cruelest work I ever knew."

To prevent escape the soldiers had been ordered to approach and surround each house, so far as possible, so as to come upon the occupants without warning. One old patriarch, when thus surprised, calmly called his children and grandchildren around him, and, kneeling down, bid them pray with him in their own language, while the astonished soldiers looked on in silence. Then rising he led the way into exile. A woman, on finding the house surrounded, went to the door and called up the chickens to be fed for the last time, after which, taking her infant on her back and her two other children by the hand, she followed her husband with the soldiers.

All were not thus submissive. One old man named *Tsali*, "Charley," was seized with his wife, his brother, his three sons and their families. Exasperated at the brutality accorded his wife, who, being unable to travel fast, was prodded with bayonets to hasten her steps, he urged the other men to join with him in a dash for liberty. As he spoke in Cherokee the soldiers, although they heard, understood nothing until each warrior suddenly sprang upon the nearest and endeavored to wrench his gun from him. The attack was so sudden and unexpected that one soldier was killed and the rest fled, while the Indians escaped to the mountains. Hundreds of others, some of them from the various stockades, managed also to escape to the mountains from time to time, where those who did not die of starvation subsisted on roots and wild berries until the hunt was over. Finding it impracticable to secure these fugitives, General Scott finally tendered them a proposition, through (Colonel) W. H. Thomas, their most trusted friend, that if they would surrender Charley and his party for punishment, the rest would be allowed to remain until their case could be adjusted by the government. On hearing of the proposition, Charley voluntarily came in with his sons, offering himself as a sacrifice for his people. By command of General Scott, Charley, his brother, and the two elder sons were shot near the mouth of the Tuckasegee, a detachment of Cherokee prisoners being compelled to do the shooting in order to impress upon the Indians the fact of their utter helplessness. From those fugitives thus permitted to remain originated the present eastern band of Cherokee.<sup>18</sup>

<sup>18</sup>*Loc. cit.*, pp. 130, 131.

Mooney says: "The notes on the Cherokee round-up and Removal are almost entirely from author's information as furnished by actors in the events, both Cherokee and white, among whom may be named the late Colonel W. H. Thomas; the late Colonel Z. A. Zile, of Atlanta, of the Georgia volunteers; the late James Bryson, of Dillsboro, North Carolina, also a volunteer; James D. Wafford, of the western Cherokee Nation, who commanded one of the emigrant detachments; and old Indians, both east and west, who remembered the Removal and had heard the story from their parents. Charley's story is a matter of common note among the East Cherokee, and was heard in full detail from Colonel Thomas and from Wasituna ("Washington"), Charley's youngest son, who alone was spared by General Scott on account of his youth. The incident is also noted, with some slight inaccuracies, in Lanman, *Letters from the Alleghany Mountains*" (see p. 157).

The Removal turned out to be a much more pretentious human task than it appeared to be at first. It constitutes one of the chapters of shame in the annals of the American Government. No one reads the records now with anything but a sense of regret. It was early in June when seventeen thousand of these natives of the mountains, including women and children with their scanty belongings, were huddled together in stockades in preparation for the westward trek. One of the first deportations was a group of about five thousand who were taken as far as the Mississippi by water. Gathered at convenient places (Hiwassee, now Calhoun, Tennessee; Ross's landing, now Chattanooga; and Gunters Landing, now Guntersville, Alabama), they were herded on steamboats which shipped down the Tennessee, thence into Ohio, and finally to the west bank of the Mississippi, from which point the trip was made overland to the Indian territory.

Because of the sickness and suffering among the Indians, due principally to the hot weather, the leaders implored General Scott to permit the rest of the émigrés to begin their trek in the fall. This was granted, and by October the remaining thirteen thousand, including some Negro slaves, started westward, most of them by the land route. The casualties along the way, the sickness and death, the inevitable plight of mothers and their children under circum-

stances of exile, constitute a tale of deepest pity. Finally their destination was reached. It was March, 1839, and they had started in October, 1838. Subsequent events and a more elaborate detail of all of this is given by James Mooney in the work quoted above.

Thus it is seen why some of the Indians took refuge in the recesses of the Great Smoky Mountains, some of them preferring to starve rather than enter upon so hazardous a journey. Many died rather than give up their homeland. Many who went must have pined away from sheer homesickness. As mentioned above, old Junaluska came back. It must have been the call of the Nantahala forests. Perhaps others would have come back could they have done so.

To those who know the story of these Cherokee Indians they become an object of real interest. Even now, one may come upon them in this mountain region, walking along the roads and trails of their fathers—some of them selling native woven baskets, having ventured some miles beyond the Qualla Reservation. At Soco Gap we met an Indian and his squaw, a little papoose upon her back. Such surprises bring quickly to mind the life and times of their forefathers of a generation or so ago.

### INDIAN COUNTRY

This is Indian country. There is the feel of something aboriginal as one crosses the Balsam Range traveling west. At the reservation, as noted above, there is to be seen a great array of shops, Indians in native costume, and a thousand mementoes to catch the eye of the souvenir enthusiast. But it is pathetic to think of the Indians' past, and of their forefathers who were driven back to their last stronghold, the lofty mountains of the Carolinas.

Mr. H. C. Wilburn related to me last summer the story of his finding a great number of arrowheads, broken flints, pieces of pottery of various design, and artifacts, near the depot at Lake Junaluska. These were discovered a few years ago when the lake was drained for repairs. He thinks it is the site of an arrowmaker's shop. Other signs indicate a temporary hunting camp. The Indian trail up Richland Creek, now the bed of the lake, passed near the Crum Boys' Camp. A beautiful spring which never runs dry is there. Certainly many Indians drank from its cool waters as they stalked up the valley toward Balsam Gap.

Mr. Wilburn thinks also that there is, or was, an Indian mound in the vicinity of the upper lake. Mr. Noland of this vicinity remembered it as a boy, and found artifacts and other relics there. The valleys of the French Broad and the Pigeon, including Hendersonville, Asheville, Canton, and Waynesville, were literally strewn with relics of Indian culture, until the commercial souvenir hunters and the museum collectors from distant parts hauled them away. In the 1880's literally wagon loads of relics were carted away; Indian mounds were opened by unskilled hands, and various other thoughtless depredations made. Had these investigations been made by skillfully trained ethnologists there might have been retrieved for posterity a much richer history of the Cherokee than we have. Museums took away quantities of material from this area as late as the period from 1912 to 1916.<sup>14</sup>

In this day of a dominant urban life, of paved streets, and the glare of electric lights, it is refreshing, once in a while, to get out close to nature and into a region which still bears the marks of early America. In the environs of Lake Junaluska one finds the new touching the old. One may still talk with people whose childhood witnessed the fleeting steps of an era which has passed. For instance, it was not long ago that wolves stalked the mountain trails of this region. Jarvis Coman relates that the last wolves were seen at Soco Gap as late as 1896. They were crossing at Little Gap toward the falls. At this time a wolf was caught in a trap on Lickstone Mountain by Early Browning. Coman relates, further, that the stock-raisers of this vicinity, in order to get rid of the wolves, would poison them with strychnine placed in hog entrails at butchering time. This seems to have done away with the last of the wolves. Bears have been hunted in this region from the beginning, and bear hunting is still the premier sport of sportsmen here. Since the bears have been protected in the park for several decades, they have multiplied greatly, and may be seen outside the park as well, often to the dismay of the surprised outlander.

Truly this is Indian country; much of it wild and rugged. Kephart, speaking of the great wilderness a little to the west of Junaluska, says it is the last bit of frontier in eastern America. The

<sup>14</sup>Information secured from H. C. Wilburn during a conversation in the summer of 1942.

sign of the Indian is here, and the shades of Chief Junaluska dwell in the deep recesses of the Nantahala. Surely that man is blind who does not perceive the shadow of the Indian across these western North Carolina mountains.

## IX

### THE BIRTHPLACE OF THE SOUTHERN ASSEMBLY

THE LAKE Junaluska Assembly idea came into being at a significant meeting of the Laymen's Missionary Movement in Chattanooga, Tennessee, in April, 1908. At least, this is where the idea took documentary form, and definite plans were made for its fulfillment.

This was an era of idealism in America. There had been no great war since the conflict between the states (except the Spanish-American war, which affected relatively little the economic and social life of Americans), and it appeared as though we had entered an era of prolonged peace and prosperity.

It was a time like this that gave birth to the idea of an Assembly set apart by the Church for the purposes of Christian culture, and the dissemination of the principles of the Christian religion throughout the world. This was a missionary movement, one of the most vibrant enthusiasms any church ever experienced. It belonged, of course, not only to the people called Methodists but to all Protestant America. It was the flowering of seed sown long before, and the result of a careful nurture of the missionary motive of the churches.

One of the conspicuous aspects of this period of idealism was the interest among the laymen. It was here that they found themselves actively in the work of the Church. The Laymen's Missionary Movement was the capstone in the structure of lay enthusiasm. Indeed, it looked to some of us college students of that time that the minister was somewhat outmoded, and that the greatest service to religion might be performed through lay channels. Conspicuous examples were great laymen like John R. Mott, Robert E. Speer, Sherwood Eddy, and a host of others. But the exigencies of war and the sense of futility which has crept over many since those halcyon days have brought back into prominence the function of the minister and the Church.

Thus out of the optimistic era of 1908, on a day in April,

the laymen set in motion the Assembly idea. The plan took form in the following noteworthy resolution:

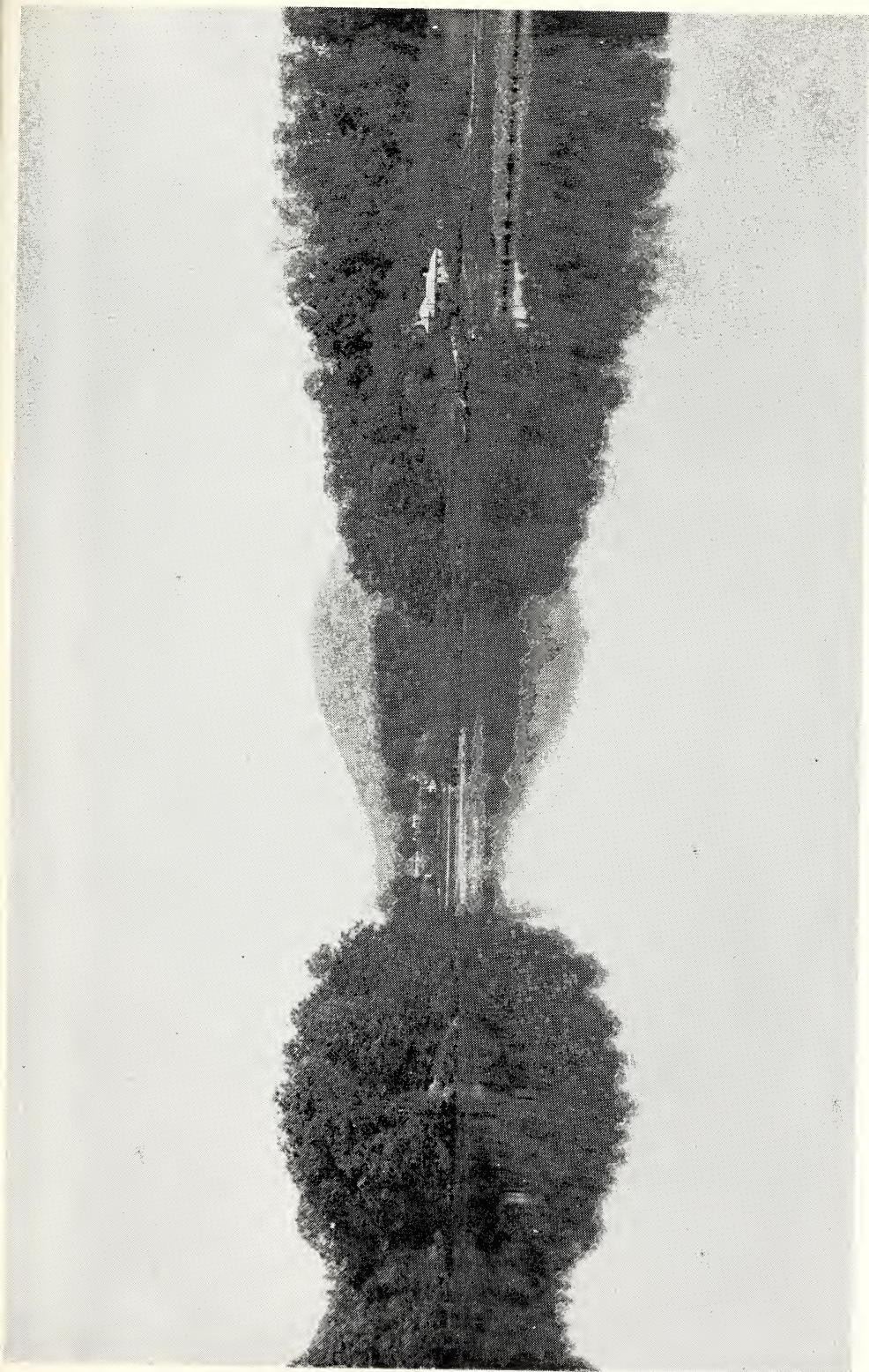
Resolved, That it is the sense of this Conference that it would be well for the Methodist Episcopal Church, South, to have a great assembly ground on the order of Northfield, Mass., for the gathering together of our forces at stated times, and that such grounds should be so located and so improved as to make them suitable for the various Conferences of our Church when desirable to hold them there, and for Bible institutes and such other organizations for the help of the preachers and laymen and the general upbuilding of the Church and her forces as may be decided upon in our onward movement for the evangelization of the world.<sup>1</sup>

The resolution also called for the appointment of a committee consisting of John R. Pepper, John P. Pettijohn, Gen. Julian S. Carr, N. M. Burger, R. S. Schoolfield, R. B. Davenport, A. D. Reynolds, "with the request to take this matter in hand, and take such steps as they may think best, with the approval of, and under the direction of the Executive Committee."<sup>2</sup>

The idea of a summer religious Assembly was, of course, not original with this organization, for there had been several outstanding Assemblies in operation for some years previous. Among them was the one at Northfield, Massachusetts, mentioned in the laymen's resolution. There was Ocean Grove, New Jersey; Winona Lake in Indiana; and last, but not least, Chautauqua, New York. Prominent laymen and clergymen of the Methodist Church had visited these Assemblies and were impressed with their effectiveness and the appeal they made to the rank and file of the churches. These assemblies are in some respects not unlike the old camp meetings, for they started out with similar motives. They have, however, been modernized and expanded in order to meet the changing needs of the people. Instead of camping out for a week, the period was extended over the whole summer; and instead of rude shelters, called "tents," there arose the summer cottage. To the old camp-meeting idea were added recreation and the summer resort atmosphere. A further difference: the camp meeting was local in nature, while the summer Assembly is church-wide.

<sup>1</sup>*The Call of God to Men*, Papers and Addresses of the Conference of the Laymen's Missionary Conference, held at Chattanooga, Tenn., April 21-28, 1908, p. 272.

<sup>2</sup>*Ibid.*



THE NARROWS



## THE PLAN PROJECTED

The special committee appointed by the Laymen's Missionary Movement to "take this matter in hand and take such steps as they may think best"<sup>8</sup> must have gotten to work quickly and earnestly, for it was not long before a comprehensive statement was sent out to the Church by the Executive Committee of the laymen's organization. For historical purposes, and that the record may be made clear, the membership of the Executive Committee at this time is hereby given: John R. Pepper, President, C. H. Ireland, D. H. Abernathy, T. S. Southgate, S. B. Stubbs, W. G. M. Thomas, F. M. Daniel, Julian S. Carr, C. A. Cranford, and W. W. Pinson. John R. Pepper was not only chairman of the Executive Committee and the special committee designated to project the plan, but he was at the time also president of the Laymen's Missionary Movement. He must have been influential in the initial stages of the undertaking. There were others, of course, who did much to foster the movement, especially among the preachers. But their names do not appear in the laymen's documents as they had little official connection with the movement. Quite often, however, the minister was the power behind the throne and was frequently the instigator of worthy undertakings projected by the laymen. Bishop Atkins, Dr. George R. Stuart, and Dr. James Cannon loomed large in the formulation of plans, as the records will show. It would be impossible to record all of those whose hearts and minds were back of the plan for a great Assembly, and we shall have to be content with only the names of those who appear in the official records.

The prospectus sent out to the Church (about 1910, though it is not dated) is so significant and contains so much information that I think it should be given in full. It is as follows:

The Laymen's Missionary Movement at its convention in Chattanooga in April, 1908, took into consideration the question of establishing a summer assembly such as would meet the growing need of the church for a permanent and well-equipped place for summer work and recreation. The conclusion reached was that the need was imperative, and the Executive Committee of the movement was empowered to establish such an Assembly. The Executive Committee appointed a special Committee to look into the matter of location and to report. This committee visited various places and, having taken into consideration all such questions as healthfulness,

<sup>8</sup>*Ibid.*

beauty, comfort, accessibility, water, water power, etc., reported in favor of Waynesville, Haywood County, N. C. On the basis of this report the Executive Committee took up the whole question of location, and after prolonged and careful examination into the numerous elements which enter into the location for such an Assembly, confirmed with gratifying unanimity the choice of their committee on location.

The various reasons for this choice cannot all be dealt with in this brief statement, but prominent among them are these: Waynesville and the entire region of which it is the center are everywhere well known and sought as the great resort region of the South. It is situated in the very midst of the most beautiful and fertile section of the mountains, lying on the apex of the Blue Ridge range. It is easily accessible from all parts of the nation, especially from the South and Southwest. It is in the most wholesome climate on earth. The mountains which surround it are without that ruggedness which is forbidding, and rich in that beauty which so gracefully glides into the sublime as to rejoice the timid child and inspire with loftiest impulses the strongest man.

The special location determined upon for the Assembly Grounds has in it the rarest combination of beauties and conveniences to be found in a similar compass anywhere. The boundary contains more than a thousand acres of the most beautiful and fertile land within this most fertile of mountain countries. It is divided into two nearly equal parts by the lovely Richland Creek running from south to north, and which is to be the source of the lake soon to be made, and of the power by which the cars, electric lights, etc., are to be run. The lake will cover about two hundred acres, and the land so rises from the water's edge that there cannot be a square yard of bog in the whole enclosure. It is above the mosquito line. This lake will be entirely encompassed by a magnificent boulevard and electric line, so that by trolley, automobile, carriage or on foot the visitors may quickly reach any point of public interest within the grounds.

### *The Plan of Organization*

The financial side of the Assembly is to be conducted by a company incorporated under the laws of the State of North Carolina, with a capital stock of not less than \$250,000.

The originators of the plan deemed it wise to provide that the commercial side of the enterprise should rest upon the soundest commercial principles. This is necessary to the growth and permanency of the institution. The company will judiciously expend all this sum for the best results to the Assembly. This done, the Church, through its Laymen's Movement, will take in hand and operate the Assembly in accord with its own view as to what is best, the company paying the cost of the operation, but being regulated in its charges by the influence of the Executive Committee of the Laymen's Movement. This plan insures financial solidarity on the one hand, and the utmost liberty of action on the other.

*Purpose and Scope of the Organization*

One of the most important problems of our modern civilization is the summer problem—where to go, what to do, with greatest benefit to body, mind and character, and with the least damage to the family life of our people. This universal interest is to be met in this Assembly. While the Assembly is to furnish to a supreme degree the usual programs of a literary and religious character, there are other features which are of unusual interest and importance. Among them are the home life of the Assembly, the provisions for recreation and the opportunity for permanent summer homes, under the most favorable conditions conceivable. The relations of the adjacent lands to the lake, and the use of the trolley cars, lays open so wide an area as to allow that almost every imaginable kind of taste can be gratified in the selection of a place at which to board or build, or tent. In other grounds where the only way to reach public places such as auditorium, churches, stores, etc., is on foot, there is necessarily a grouping and crowding of houses which renders impossible the freedom desired by those seeking rest in summer. But in these grounds a person may live at any point within a circle of five miles and yet be within a few minutes ride of any of the points of public interest. This makes it possible to enjoy at once the seclusion of the country with all the conveniences of the city, for the mountain climber may within thirty minutes walk from the boulevard and the street car line be in the midst of wild mountain scenery.

The lake will furnish the opportunity for fishing and for various kinds of boating, while a number of beautiful playgrounds will be constructed for athletic games, such as baseball, tennis, croquet, etc. In order to the more complete restfulness of the place, it is proposed that certain recreation periods shall be provided for within the schedule of summer work so that nothing else shall at that time be in order; this, in addition to the fact that all these recreations may be engaged in at any and all times, except on the holy Sabbath.

*The General Plan of Work*

The work of the Assembly is embraced in the following general plan:

1. Provision shall be made whereby, without cost for the auditorium or other buildings furnished, the various departments of the church may hold their annual meetings for such purposes and in such ways as they may deem advisable, such as

- (a) Missions, to include the work in the hands of the General Board of Missions and all such as is undertaken by the Laymen's Missionary movement. It is expected that at as early a time as is practicable to have a building as a permanent place of exhibit for all forms of information concerning our seven great mission fields, China, Japan, Korea, Brazil, Mexico, Cuba, and Africa.

- (b) Sunday Schools, embracing every department of this now foremost work of modern Christianity, such as its Teachers Training Department, its literature and libraries, its Wesley Bible Class organization, and its educational methods as they affect all branches of church work.
- (c) The Epworth League, which as the special organized movement of our church for young people, needs to come thus into vital touch with all the other departments of church work and workers.
- (d) Education: a theme which is daily growing of deeper interest and importance to our communion, and which also shall find a supreme opportunity for the enlargement of its influence through the relations to be found only in this Assembly.
- (e) Church Extension, and the related subject of Home Missions.
- (f) A season of Evangelism and a course in instruction in the best methods of evangelism for the use of pastors and other evangelistic workers, including lay workers, deaconesses, etc.

It is of course expected that a course of lectures will be given on these various lines of work, in which lectures the best talent of our church and other churches shall be employed. Out of these, it is proposed to print as permanent literature that which proves to be the best and of enduring value.

2. The Assembly will have also a literary side, the purpose of which shall be to advance a knowledge and love of the best literature by a series of lectures and addresses on the most important fields and phases of English literature.

3. It is the purpose of the managers to establish a little later, a school for boys, which will run through all the months of the year, not occupied by the Assembly. Into this school will be taken well chosen boys who are without means of securing an education. They will be trained in the rudiments of a liberal education, and under proper instructors, will be taught such industrial lines as they may choose, including electrical engineering, greenhouse and landscape work, carpentry, electric laundry work and printing.

The Assembly will have abundant power from its water supply to run these branches of work, and the boys will render valuable service to the Assembly during their vacation. While this feature is merely incidental, it is of such importance as alone to justify provision made for it.

#### *The Summer Home Feature*

The founders of the Assembly in purchasing this beautiful and ample domain, had in view another need which this section is best prepared to meet, namely, the opportunity for summer homes amidst the best environments, both physical and social. Here men can build such homes at a minimum cost, and place their families for the entire summer amid scenes of beauty, in the healthiest of all atmospheres, with the purest water known gushing from the

mountain hard by, and surrounded by intellectual and moral conditions which it is impossible to find except at such a place.

For this purpose lots of endless variety as to situation and cost will be placed upon the market so soon as the work now in the hands of the civil engineers and landscape architect can be completed.<sup>4</sup>

### THE QUESTION OF LOCATION

The question of the choice of a location for the Assembly has been a matter of interest to many who go to Junaluska. The following data from newspapers and a few other sources will give the answer to the question.

On July 13, 1908, the committee appointed by the Laymen's Missionary Conference "to consider the proposition for providing for the Methodist Episcopal Church, South, a great Assembly Ground for the gathering together of the armies of the Church for business, instruction, and recreation met at Tate Springs, Tenn.,"<sup>5</sup> and there issued a statement which was sent out to the Church through the medium of the *Nashville Christian Advocate*. After expressing their belief in the need of the project, and emphasizing the Church's need for "such a place for the gathering together of our families, where young people may have proper outing, recreation, and amusement, and at the proper times have the benefit of various helpful institutions of the Church and the services of the most helpful talent of our Church,"<sup>6</sup> they made the following observations concerning the requirements of the place for locating the Assembly:

That the place to be selected should embody the following features: "1. Other things being equal, accessibility to the whole Church should be considered a prominent feature. (2) That it should be a health resort where the Church may be benefited physically as well as mentally and spiritually. (3) That curative mineral waters, mountain air, and scenery are to be considered prominent features; and it is also essential that there be a body of water which will furnish facilities for fishing, rowing, and other aquatic recreations."<sup>7</sup>

<sup>4</sup>A pamphlet sent out by the Executive Committee of the Laymen's Missionary Movement, about 1910. Found with the file of minutes at the Assembly Office.

<sup>5</sup>*Nashville Christian Advocate*, July 17, 1908.

<sup>6</sup>*Ibid.*

<sup>7</sup>*Ibid.*

## WAYNESVILLE AND HENDERSONVILLE PROPOSED

On July 18, 1908, the Executive Committee of the Laymen's Missionary Movement met at Monteagle, Tennessee. "The following were present: J. R. Pepper, Chairman; F. M. Daniel, E. D. Newman, and W. F. Lambuth. The following lay leaders were also present: Judge A. E. Barnett, Alabama; R. F. Burden, South Georgia; Dr. S. C. Tatum, North Alabama; Maj. A. D. Reynolds, Holston; also Prof. W. R. Webb, Tennessee, and a number of visitors."<sup>8</sup>

At this meeting were two men who spoke before the committee and presented claims for their respective locations for the proposed Assembly: "Bishop Atkins was present and spoke to the committee in the interest of Waynesville, N. C. . . . He was followed by the Rev. R. A. Child, who spoke in the interest of Hendersonville, N. C."<sup>9</sup>

On September 11, 1908, there appeared in "Notes and Personals" of the *Nashville Christian Advocate* the statement that members of the committee "have examined several sites, but have not yet made a selection. A report has found its way into certain of the daily papers that Waynesville, N. C., will be the favored spot; but as the author of the report does not give his authority, it is fair to presume that he has none."

## Asheville

It appears that as late as February, 1910, the matter of locating the Assembly had not yet been settled. Indeed, the following statement appearing in the *Nashville Christian Advocate* of March 4, 1910, gives the impression that some were of the opinion that Asheville would be, or already had been, chosen. The articles, signed "by a Methodist," said: "The writer had the privilege of sitting with the joint committee recently in Asheville, and of hearing something as to their plans. . . . Options have been taken upon about 500 choice acres near Asheville, connected by electric line with that city and including a suitable number of buildings, as a beginning to the enterprise."<sup>10</sup>

<sup>8</sup>*Nashville Christian Advocate*, July 13, 1908.

<sup>9</sup>*Ibid.*

<sup>10</sup>*Nashville Christian Advocate*, March 4, 1910.

*Waynesville Chosen*

Finally the choice fell upon Waynesville; to be exact, three miles down Richland Valley east of the town. Dr. C. F. Reid, who kept in close touch with all the movements of the Church at this time, reported that "The committee had before it a task of no small magnitude. Many things had to be considered, such as accessibility, healthful climate, beautiful scenery, good water, good roads, and easy access to abundant supplies. Various places were visited and the advantages of each carefully weighed. Finally a report was made to the Laymen's Missionary Movement in favor of a location in the Richland Valley, about two miles from Waynesville."<sup>11</sup>

It was the writer's privilege to have a talk with Bishop James Cannon in the summer of 1942 concerning this matter of the location of the Assembly. From my notes I have the following:

Bishop Cannon said that a beautiful mountain site in eastern Tennessee was under consideration, and that considerable pressure was brought to bear upon the committee by a representative from that area. It was his opinion at the time that a particular site on the Virginia shore, between Virginia Beach and Hampton Roads, would be most desirable. He leaned so strongly to the view that he and a friend purchased the property with the intention of turning it over to the Commissioners. When the Richland Valley location near Waynesville, N. C., was chosen they sold the shore property, fortunately without loss to either of them. Both Hendersonville, North Carolina, and Lake Toxaway, near Brevard, came under consideration, but Bishop Cannon thought they were of minor importance in the selection. It was Bishop Cannon's opinion, originally, that the Assembly should be located on the main line of the railroad, instead of a branch, as is the Waynesville territory.

From what I have been able to learn from other sources it was the weight of opinion of Bishop James Atkins, and the unexcelled natural beauty of Richland Valley, that determined the final choice for the location.

<sup>11</sup>G. B. Winston (ed.), *The Junaluska Conference* (Nashville, 1913). This quotation taken from "Historical Foreword" by C. F. Reid.

## X

### FIRST MEETING OF THE COMMISSIONERS AND EARLY EVENTS

THE GENERAL plans for the Assembly having been worked out, and the Act of Incorporation having been secured from the North Carolina Legislature, the incorporators were ready for their first meeting. This meeting was held in Waynesville, North Carolina, at the residence of Bishop James Atkins, on June 30, 1910. Because of its importance in the story of Junaluska and the general interest attached to first things, it is given in full as follows:

Minutes of the first meeting of the original incorporators of the Southern Assembly—

A meeting of the Incorporators of the Southern Assembly was held at the residence of Bishop Atkins, June 30th, 1910, for the purpose of organizing, and proceeding with the business pertaining to the said assembly, and organizing and constituting themselves, as Board of Commissioners of said Southern Assembly, under and by virtue of authority given said original incorporators by the public laws of N. C. for year 1909, Chap. 419; and the following proceedings were had to wit—

The roll was called and the following members were present: Bishop James Atkins, S. C. Satterthwait, B. J. Sloan, and Alden Howell, George R. Stuart being absent.

Upon motion duly made, seconded and passed, Bishop Atkins was elected Chairman of said Board of Commissioners. S. C. Satterthwait was elected Secretary, and B. J. Sloan was elected Treasurer.

After a general discussion as to the best method of procedure, a motion was made, seconded and passed authorizing Bishop Atkins as chairman of said Board, to secure agents to sell Southern Assembly stock, allowing as compensation for same a sum not exceeding 03% while 02% was considered fair remuneration.

It was moved, seconded and passed that S. C. Welch proceed at once to close the options on lands contemplated for Assembly grounds.<sup>1</sup>

It will be noted that the commissioners of the newly chartered Southern Assembly were the men whose names appeared in the Act of Incorporation. It is also noteworthy that at this stage in the development of plans the center of gravity of control had passed to

<sup>1</sup>From the book of Minutes of the Southern Assembly. These minutes are kept in the safe in the Assembly Office at Lake Junaluska.

Waynesville and its group of select citizens. This was obviously a practical move, and a wise one. There were many pressing problems and details to be attended to, and it was necessary that a small group of men, near the scene of development and familiar with the lay of the land, be near by for quick calls and decisions. At this period Bishop Atkins seemed to be the dominant force in planning. Dr. Stuart, while holding large churches at distant points from Junaluska, could not be in closest touch with affairs at this time, but was always an inspiring figure in the Junaluska scene. His absence from the first meeting was probably occasioned by the long distance from Waynesville, and also the exceedingly busy life he lived as a minister and popular lecturer. His heart was always in the work, however, and he became in a sense the Assembly's chief advocate and exponent.

In order to keep the corporation democratic and to avoid the appearance, as nearly as possible, of a private concern, it was provided that the commissioners were to be elected by the stockholders, who were to meet annually. In order that the institution should be preserved for the Methodist Church, it was provided that "at least three-fourths of the capital stock of the said corporation shall be held by members of the Methodist Episcopal Church, South."<sup>2</sup> Strictly speaking, the Southern Assembly was a private corporation and not the property of the Church as was generally thought; but the commissioners made every effort to keep it, as much as possible, a Church institution. The Church had no funds for such a project, and the rank and file of its membership did not have the vision to launch such a movement. It fell, therefore, to a few farseeing men to plan the institution which was obviously needed. Looking back upon the unfolding events, one is impressed with the unselfish purpose of its founders, the bright vision they had, and their unquestioned love for the Church. They worked hard, were bold and confident in their planning, gave of time and money, and struggled through the formative years with debt and the many aggravating details of management. Unfortunately, few of them have lived to see the institution free of financial incumbrances and the bona fide property of the Church they loved. Yet, there were not a few who were critical of the institution, and who had no good

<sup>2</sup>*Nashville Christian Advocate*, LXXII (Aug. 4, 1911), pp. 982-986.

word for it. Others were apathetic and indifferent. Some spoke of personal glory and financial gain of the commissioners, although the only dividends that Junaluska has ever paid have been in terms of satisfaction and joy. Its genius lies, not in financial rewards, but in the spiritual assets of cultural enlightenment and happiness. Whatever others may think of the purposes of the founders, the Junaluska children of each generation will rise up and call them blessed.

#### HIGHLIGHTS OF THE EARLY MINUTES

A perusal of the early minutes of the meetings of the commissioners is very enlightening. After some study of them, one comes away with several distinct impressions. One impression is of the prominent part a few choice citizens of Waynesville played in the formative plans. There is evidence that they spent much time and energy upon innumerable details connected, particularly, with the physical development of the institution, besides the great contribution of their knowledge of business affairs. Bishop Atkins had been for a long time a resident of Waynesville. Other citizens of this section included the affable S. C. Satterthwait, who always served in the early days as secretary for the board. The writer remembers him pleasantly, in his latter years—a delightful, entertaining and cultured gentleman. The others I did not know personally, but their names are honored in Waynesville even to this day: B. J. Sloan, the treasurer of the board, Alden Howell, and S. C. Welch—all men of practical gifts and conspicuous influence.

Another impression gained from reading the early minutes was of the prodigious energy put forth by the first commissioners. They must have worked night and day upon the thousands of details connected with so large a project. There are in the minutes notations regarding the important matter of obtaining options on land; and one can well appreciate the difficulties at this point, because of the reluctance, to say nothing of the opposition, displayed by the average man when it comes to selling out his home and farm for a public institution. But these matters appear to have been handled dexterously by the local men of the board. S. C. Welch seems, usually, to have been detailed for this delicate job. Among other matters taken up in the early meetings were the surveying of boundaries, the building of roads within the grounds, and the urging of county officials to provide suitable approaches to the grounds; correspondence

with prominent engineers in different parts of the country, and last but not least (though slightly comical today), the appointment of a subcommittee to look into the feasibility of constructing a trolley line from Waynesville to the Assembly!

The Commissioners' meeting of January 11, 1911, is significant because it was at this time that the Reverend James Cannon, Jr., was elected Superintendent of the Assembly. The minutes also state that Dr. Cannon and S. C. Welch are empowered to "formulate by-laws for the government of the Assembly." Dr. Cannon rendered conspicuous service in the execution of plans that had been mapped out for the Assembly. His boundless energy was thrown into the task, and he became the chief director of the many basic things that had to be done in so vast an undertaking. The meeting of January 4, 1912, found the commissioners and the superintendent busy with maps, blue prints, plans for roads, designs for buildings, engineering details on the large dam, specifications for a great hotel, the auditorium, the public service building, several bridges, and the arranging for boats and boat landings. The casual visitor to Lake Junaluska today can hardly envision the vast amount of work that was necessary in preparation for the Assembly—a task no less than that of hewing out of a rough mountain region the conventional comforts and physical necessities of a summer colony. Dr. Cannon, in the beginning, directed all of this. Unfortunately, he was temporarily called from his duties at Lake Junaluska in order to give his services to the prohibition cause in Virginia,<sup>3</sup> and this at a time when a strong hand at the wheel was very necessary. Later his elevation to the episcopacy and his assignment to foreign duty further removed him from participation in the building of Junaluska. In 1914 Bishop Atkins was assigned to episcopal duties in Japan, and another steadying hand was removed at a strategic time from the Junaluska helm.<sup>4</sup> It now appears unfortunate that so many prominent leaders in the Junaluska movement had to absent themselves, because of the pressure of other official duties, at a time when they were so much needed. But these were all busy men, and big men, and there were many demands upon their time. It is difficult to find their equal in enthusiasm, energy, and vision.

<sup>3</sup>In a letter from Bishop Atkins published in the *Nashville Christian Advocate*, July 10, 1914.

<sup>4</sup>*Ibid.*

At the Commissioners' meeting, March 11, 1911, a committee consisting of Messrs. Cannon, Sloan, Howell, Welch, and Satterthwait, was directed "to price the various lots, as soon as the land is laid off, and a plat made of same." It was also decided at this time "that lands be donated to such general bodies of the entire Church, as desire to erect houses for their several purposes."<sup>5</sup>

### THE ACT TO INCORPORATE

Since the act of incorporation provided for some features of the Assembly that have never been put into effect, it may be of value to the future to here record a brief abstract of this document. The title of the paper is, AN ACT TO INCORPORATE THE SOUTHERN ASSEMBLY, and is dated March 2, 1909.

The General Assembly of North Carolina do enact:

Section 1. That Bishop James Atkins, S. C. Satterthwait, B. J. Sloan, Alden Howell and George R. Stuart, their associates and successors are hereby declared to be a body politic and corporate, under the name of the "Southern Assembly," with all the powers granted to corporations by section one thousand one hundred and twenty-eight of the Revisal of one thousand nine hundred and five of North Carolina.

Section 2. The purpose of said corporation is to establish and maintain in Haywood County, North Carolina, a municipality of the Methodist Episcopal Church, South, assemblies, conventions, conferences, public and other operations auxiliary and incidental thereto; also a religious resort, with permanent and temporary dwellings for health, rest, recreation, Christian work and fellowship.

Other stipulations of the act were: authority to build water-works and to lay sewerage lines; power to issue and secure bonds; occupations to be licensed by the corporation; provision for a possible cemetery; provision for privilege taxes, and taxes for municipal purposes, and prohibition of liquors. It is also stated that "the property of the said corporation shall be exempt from taxation" (poll taxes excepted). Hotels, auditoriums, and other buildings were authorized; capital stock was to be \$250,000, divided into 2,500 shares, par value \$100. Provision was made for an annual meeting of stockholders. Commissioners were allowed to appoint a mayor annually, and the right of appeal from the judgment of the mayor

<sup>5</sup>Minutes of the Southern Assembly, March 11, 1911.

to the Superior Court was granted. Provision was also made for one or two town marshals.<sup>6</sup>

#### MISCELLANEOUS INCIDENTS OF THE EARLY YEARS

It has been interesting to read the many letters, articles, and official statements of early events at Lake Junaluska. Much of the following material will be composed of brief excerpts taken from newspapers and official documents concerning a few of the things that were proposed for the Assembly which never came to pass.

One of the most humorous, it seems to me, was the proposed electric car line which was to run all around the lake, "so that by trolley, automobile, carriages, or on foot, the visitors may quickly reach any point of public interest within the grounds."<sup>7</sup> Laughable as this may be now, it is indicative of the large plans these men had for the Assembly. To them it was to be no small side-line matter. Probably they would be disappointed if they could know how apathetic many Methodists are today of its future and of its mission. There was also to be a "magnificent boulevard" extending all around the lake, a drive of approximately eight miles.<sup>8</sup> The log hotel to be known as Sunset Lodge never materialized. This hotel was to be built upon the highest spot in the Assembly grounds.<sup>9</sup> This high point is back of the reservoir, up the mountain. The Western North Carolina Conference Building, to cost \$30,000, apparently got no further than the blue prints. It was to be three stories high and to have seventy-five rooms. This unusual provision: "A room with private bath is offered to any stockholder taking \$500 stock in the corporation. Meals are to be served at cost to all stockholders."<sup>10</sup> Other proposals were the rustic footbridge across the "narrows,"<sup>11</sup> a school for boys<sup>12</sup> to be conducted throughout the year, and electric

<sup>6</sup>The Act of Incorporation is preserved among the Minutes of the Southern Assembly, and is, of course, found among the public records of the State of North Carolina.

<sup>7</sup>From a pamphlet sent out by the Executive Committee of the Laymen's Missionary Movement, about 1910. Kept with the minutes at Lake Junaluska.

<sup>8</sup>*Ibid.*

<sup>9</sup>Report of Dr. James Cannon, Meeting of the Board of Commissioners of Southern Assembly, in *Nashville Christian Advocate*, Jan. 19, 1912.

<sup>10</sup>*Nashville Christian Advocate*, March 20, 1914, in "Notes and Personals."

<sup>11</sup>*Op. cit.*, Jan. 19, 1912.

<sup>12</sup>Pamphlet of Executive Committee of Laymen's Missionary Movement.

power from the dam.<sup>18</sup> For a few winters the Snyder School for Boys was operated during part of the year at Junaluska and part in Florida. Electric current from the dam was produced for a little while, under the direction of Mr. Hugh Sloan, but it did not prove profitable and was soon discontinued. The much-needed foot-bridge across the "narrows" has never materialized.

<sup>18</sup>*Ibid.*

## XI

### THE FIRST JUNALUSKA CONFERENCE

THE FIRST conference held at Lake Junaluska was a memorable one. Its date was June 25-29, 1913. Officially it was listed as the Second General Missionary Conference of the Methodist Episcopal Church, South. To this day the older residents around Lake Junaluska refer to this meeting as one of the high spots in the history of the Assembly. It came at a psychological moment in the development of missionary work in the Church. It had before its convening a remarkable "build-up," and was the culmination of all the plans and hopes that had gone before. I think enthusiasm for spreading the gospel never reached loftier heights among Methodists than it did in 1913 at Lake Junaluska. The most prominent laymen and ministers in the South were there, as well as a host of visitors, many of them distinguished in missionary and other religious activities. The generosity of the people was exceptional; they vied one with another in giving to the cause of missions. Never had the proverbial Methodist collection taken on grander style than at this meeting. Indeed, the collection phase of the proceedings would break out at unexpected places on the program, and speakers would have to give way for the incoming funds.<sup>1</sup> On the closing day of the Conference, after all the gifts had been tabulated, it was joyfully announced that more than \$150,000 had been contributed.<sup>2</sup>

To understand the spirit and unusual character of this first Junaluska Conference, it is necessary to take a hasty glimpse at missionary events in the Church for the preceding decade. The first great stimulus for world evangelization of this period came to a group of Southern Methodist delegates who were attending the first Ecumenical Missionary Conference, held in New York City, April 21 to May 1, 1900.<sup>3</sup> Dr. C. F. Reid, writing in 1913, gave a vivid description of the impression made upon the delegation from the South, and of their resolve to bring the message to their own people. "As the close of this great Conference drew near," he writes,

<sup>1</sup>G. B. Winton (ed.), *The Junaluska Conference* (Nashville, 1913), p. 25.

<sup>2</sup>*Ibid.*, p. 26.

<sup>3</sup>C. F. Reid in *The Junaluska Conference*, p. 10.

"the Southern Methodist delegates met in the parlors of their hotel to pray and to consider ways and means of conserving the influence of the Conference in the deepening of missionary intelligence and interest among their own people. At least six of those present at that meeting were spared to attend the Conference at Lake Junaluska thirteen years later—viz., Bishop Hendrix, Bishop Atkins, Bishop Lambuth, Dr. James Cannon, Jr., Dr. G. B. Winton, and C. F. Reid." Dr. Reid states further that "A fervent spirit of prayer pervaded the little group of Southern men assembled that night. Bishop Atkins, then Sunday School Secretary, was deeply moved and, rising from his knees, proposed that within the following year there be held a General Missionary Conference of the Methodist Episcopal Church, South.<sup>4</sup>

Soon thereafter the Board of Missions acted unanimously upon the proposal of Bishop Atkins, and immediate plans were made for the meeting to be held in New Orleans, April 24-30, 1901. Among the distinguished speakers at this Conference were Jane Addams, John Barrett, of the Pan-American Union, Frank Gamewell, the hero of Peking, Bishop Thoburn, of India, Alexander Sutherland, of Canada, Dr. John F. Goucher, John R. Mott, S. Earl Taylor, Booker T. Washington, and others.<sup>5</sup> There was a generous offering of \$52,000 made on the last evening, which sum made possible the building of the significant Soochow University in China.

Reid thinks that the inspiration for the Laymen's Missionary Movement came at the Student Volunteer Convention, which met in Nashville in 1906. At this meeting three thousand students were wrestling with the problems of foreign missions, and scores of them were volunteering their lives in its service. Dr. Reid writes: "As a young business man attending the Convention watched over three thousand students considering their relation to the evangelization of the world, it occurred to him that if the laymen of North America could see the evangelized nations as these students saw them, the money for the enterprise could easily be provided. Out of that seed thought there has grown a movement of such singular power that in less than a decade all Christendom has felt its impact."<sup>6</sup> I am not sure, but I think the young business man referred to above was J.

<sup>4</sup>*Ibid.*

<sup>5</sup>*Ibid.*

<sup>6</sup>*Ibid.*, p. 11.



SWIMMING AT JUNALUSKA



Campbell White, who became the General Secretary for the Interdenominational Laymen's Missionary Movement. He was a quiet, impressive kind of man. I remember having heard him speak once in my college days.

The Board of Missions of the Methodist Episcopal Church, South, was quick to sense the possibilities of the laymen's movement, and immediately set about to perfect an organization. As a result, a few laymen were called to Nashville, August 7, 1907, to consider plans for the movement in the Church. Reid says: "This meeting led to the Knoxville Conference, September 17, 18, 1907, which was attended by fifty-three representative laymen from all parts of the Church. Plans were formulated for the organization of the movement, an Executive Committee was elected, and a call was issued for a general conference of laymen to be held at Chattanooga, April 21-23, 1908."<sup>7</sup> It was this latter Conference, as stated previously, that set in motion plans for the organization of the Assembly which has grown into the Lake Junaluska institution.

As for the first conference to be held at Lake Junaluska, the foregoing will explain, in part at least, the high tide of enthusiasm which marked this first conference. Dr. Reid says interestingly:

It was fitting that the Southern Assembly should be opened and consecrated by a great missionary conference. In spite of the stupendous efforts of Dr. Cannon and his associates, there was a sense of incompleteness about the grounds, and the first day there was a little uneasiness lest this should somewhat interfere with the full success of the Conference, but after the first day this feeling disappeared. Once caught in the swing of the great program and the sense of the Divine Presence that pervaded all the meetings, little inconveniences were forgotten and the multitude yielded itself to the enjoyment and uplift of the Conference.<sup>8</sup>

Most unusual was the "collection" already referred to. Dr. G. B. Winton writes interestingly of this, so interestingly I quote his words at length. He says:

The collection trickled along in the most charming manner. Like a mountain stream, it would at times seem to eddy and even stop at a barrier. Then it would suddenly pour over it and flow again. It rose to fifty-seven thousand dollars and hesitated. Suddenly some gifts of four figures set it going once more with a rush, and it climbed steadily to eighty-nine thousand dollars. Again it threatened

<sup>7</sup>*Ibid.*

<sup>8</sup>*Ibid.*, pp. 19-20.

to stop. But Bishop Hendrix by that time insisted that the hundred-thousand-dollar mark was in sight and held on persistently. The luncheon hour had come; the train was waiting; there were signs of impatience. At the last moment away the current went again, and upward the total climbed—up, up through the nineties, nearer and nearer the mark. The train drew away and left us fasting, but the gifts kept coming. They crept up to the coveted goal, went over—and then would not stop! The people had a mind to give. They made it one hundred and six thousand dollars. Then we sang the doxology and rested. That day we “recommended fasting or abstinence”—by example, if not by precept. Nor did we appear unto men to fast. We were not like the hypocrites of a sad countenance. If there was anybody there who would not do without a meal again to see such a collection, I did not encounter him.

That afternoon the women at a sectional meeting of their own raised nine thousand dollars, and made it a hundred and fifteen thousand dollars. The next morning after the sermon the Conference went at it again with one hundred and twenty-five thousand dollars as the goal, and raised the total to one hundred and twenty-six thousand dollars. Telegrams had been sent to absent friends. It was felt that we had not yet touched our true goal. The answer to these dispatches began to trickle in by Sunday afternoon, and Sunday night the set program got shunted off the track to give way once more for the Lord’s business, and in a final, determined set-to with \$150,000 as the mark \$151,000 was subscribed. On Monday a telegram from Birmingham, Alabama, made it \$152,000.<sup>9</sup>

The Junaluska Conference was marked by a significant roster of the most prominent and widely-known churchmen in America. Robert E. Speer, the distinguished Presbyterian layman and missionary specialist, was among the most conspicuous personalities. He had all the grace and ease of the platform speaker of that day. I remember how he swayed student audiences in my youth. He was the very ideal of Christian youth—a former football star, a university man with international contacts, and withal the Christian spirit. These men tackled big jobs. The world was truly their parish.

Every conceivable type of missionary enterprise was presented. Day by day different aspects of the program were considered, each being handled by an expert in the field. Dr. Winton says Saturday was Laymen’s Day. John R. Pepper presided with his usual grace and effectiveness. J. Campbell White and other worthies spoke. Fraternal delegates from other denominations were presented. “About the time Dr. Brown was to come on for the quiet hour,” says Winton, “the great collection broke out. It was a prayerful

<sup>9</sup>G. B. Winton in *ibid.*, pp. 22-23.

but happy exercise. The giving was actually 'hilarious.' On Sunday night when Dr. Pinson was to speak the same thing happened. Everything had to make way for that collection."<sup>10</sup>

And then the last day. The Program Committee had been much exercised about the proper use of the closing hour of the conference. Some of the most outstanding speakers had not arrived. What was to be done? It was decided to have some of the missionaries who had not yet been heard from speak to the conference on their respective fields, and then have Dr. Pinson close with his address. "But," says Dr. Winton, "there was a strange sort of autonomy about the way the conference insisted on going its own gait. After two or three missionaries had given at that closing hour brief messages from their fields, that pertinacious collection got on the main line again, and everything else was shunted off. Dr. Pinson joyously relinquished his right of way, the collection slowly crept up to the coveted goal of \$150,000 (and more), the conference unanimously adopted a ringing address to the church, sang the doxology, and adjourned *sine die*."<sup>11</sup>

<sup>10</sup>*Ibid*, pp. 24-25.

<sup>11</sup>*Ibid*, p. 26.

## XII

### DEBT AND THE TRANSFER TO ANNUAL CONFERENCE TRUSTEES

FROM the very beginning the commissioners were compelled to borrow money for the large undertaking at Lake Junaluska. True, stock had been subscribed, and each year a considerable sum was collected at the gate to defray ordinary expenses, but there were interest and taxes to pay, and a thousand and one other financial demands upon the Assembly. The period for 1915 to 1925 was marked by a hope and expectation that in some way the obligations of the Assembly would be met and that everything would work out well. I first visited the place in 1919, and there was no talk of hard times then. World War I was over, and the American people were experiencing a kind of spiritual and financial exuberation. Everything in the building line was high, and people were confident. Not long after this we were aware of a sort of tension in the financial affairs of the Assembly. The debt was getting larger. People began to raise questions about the stability of the institution, and whether it would last, or whether it would be sacrificed some day to the purposes of a conventional resort. The latter half of the nineteen twenties was not a happy time for Junaluska. There was increasing pressure from creditors, and the bills could not be met as was desired. I doubt not that some of the creditors long before this would have resorted to foreclosure, could a satisfactory sale of the property have been arranged. It was something of a white elephant. What institution but a church would want to handle such property? The situation was not unlike that of a man who holds a mortgage on a church building. Such paper is usually good, but not for foreclosure.

There was a more intense desire now to give the property to the Church; but according to the law of the Church, it could not accept property on which there was debt. In truth the Assembly had become a veritable hot potato, and no one wanted to hold it. Any recipient who could straighten it out financially was welcomed to it—provided its original purposes as an instrument of the Church should be preserved. One might think that the Church boards would have taken it over, but they had no funds for such enterprises, nor

the authority to do so. They, however, kept it alive throughout its most trying periods, furnishing speakers and adding much to the programs each summer. The other sustaining factor, for which those interested in the preservation of the Assembly might be forever grateful, was the hundred and fifty families who lived there during the summer months. They never lost faith; and while many were discouraged, most of them went hopefully on, determined that its original purposes should be preserved. They paid their gate fees and supported the institution through donations and "utility" or service taxes. They gave character to the place, and kept the fires burning. Throughout all the trying years they went joyfully each summer to the Lake—and the happiest among them were the children.

About the year 1928 matters became crucial. Something had to be done. Ralph E. Nollner, superintendent, reported in 1930 that the total income from all sources in the years 1926, 1927, 1928, and 1929 amounted to \$151,119.92, an average annual income of \$37,779.98. The average expenses per annum over the same period amounted to \$45,357.35, taxes and interest included.<sup>1</sup> In other words, the Assembly was going in the red at the rate of about seventy-five hundred dollars a season. This, of course, was alarming; some action had to be taken. The interest charges on the indebtedness, included in the above expenses, amounted to \$12,000 per year, and the taxes \$3,500 per year. If only they could get the property in the hands of the Church, they reasoned, they could be rid of the taxes; but as the Assembly was not legally Church property, tax authorities demanded payment of the taxes.

#### TRUSTEES FROM ANNUAL CONFERENCES HOLD THE PROPERTY

Since the Church could not legally take possession of the property so long as it was in debt, the idea was advanced that it might be deeded to a group of trustees who would be appointed by the Annual Conferences (those east of the Mississippi River) and that they might hold it for the Church until it could be relieved of the indebtedness. This was done, as will be shown in detail later. After this, it was thought by many that the Assembly had passed into the hands of the Church, and statements like this were occasionally

<sup>1</sup>Ralph E. Nollner, *The Lake Junaluska Methodist Assembly*, 1930.

made public. But in reality the institution did not yet belong to the Church. It was merely held in trust for the Church (and without official action of the Church) by trustees who were appointed, not by the General Conference, but by the Annual Conferences in the particular area mentioned above. This arrangement in reality gave it a status, under the law, only a little different from that which it sustained when held by the commissioners. By this time the Laymen's Missionary Movement had ceased to function. It was, therefore, well that some agency or group, such as the conference trustees, should take it over. As a result the following resolution of the stockholders was adopted:

The stockholders, feeling that the time had come in the development of the Southern Assembly, and in fulfillment of the original purpose of its founders, for its ownership and administration to be directly under the control of the Methodist Episcopal Church, South, through some official agency of the Church, adopted the following resolution at a meeting held August 14, 1929: *Be it Resolved* By the stockholders of the corporation that we hereby invite and request the several Annual Conferences of the Methodist Episcopal Church, South, that are east of the Mississippi River to elect two representatives each to constitute a Board of Trustees to receive the deed to this property and to assume the management of the same.

*Be it Resolved Further*, That so soon as twelve or more of such Trustees have been duly elected and have organized for the fulfillment of this trust, the present Commissioners of the Southern Assembly be and are hereby authorized and directed to convey to the said Trustees and other like Trustees who may be elected later, the full ownership, control and administration of the said Southern Assembly subject to its present indebtedness, including the par value of such stock as may not be donated, for the sole benefit of the religious and educational work of the Methodist Episcopal Church, South, and as a center for summer homes, rest, and recreation of our people, and without profit for any individual connected therewith.<sup>2</sup>

The matter was duly brought before the Annual Conferences. They all accepted the plan, and named their trustees; two from each Conference. They were as follows:

Kentucky Conference:

Mr. J. T. Cannon . . . . . Cynthiana, Kentucky

Rev. O. B. Crockett . . . . . Winchester, Kentucky

<sup>2</sup>*Ibid*, p. 3.

## Western Virginia:

Dr. R. J. Yoak . . . . Barboursville, West Virginia

Rev. H. W. Ware . . . . . Louisa, Kentucky

## Louisville:

Mr. D. C. Stimson . . . . . Owensboro, Kentucky

Rev. Paul S. Powell . . . . Hopkinsville, Kentucky

## Baltimore:

Mr. Blair J. Fishburn . . . . . Roanoke, Virginia

Dr. E. L. Woolf . . . . . Winchester, Virginia

## Holston:

Dr. J. A. Baylor . . . . . Knoxville, Tennessee

Mr. Fred A. Carter . . . . . Sweetwater, Tennessee

## Tennessee:

Rev. E. P. Anderson . . . . . Springfield, Tennessee

Mr. Caswell E. Rose . . . . . Nashville, Tennessee

## Western North Carolina:

Dr. A. W. Plyler . . . . Greensboro, North Carolina

Mr. E. A. Cole . . . . . Charlotte, North Carolina

## North Carolina:

Rev. H. C. Smith . . . . Rockingham, North Carolina

Dr. W. P. Few . . . . . Durham, North Carolina

## North Alabama:

Dr. Clare Purcell . . . . . Jasper, Alabama

Mr. J. A. Vann . . . . . Birmingham, Alabama

## South Georgia:

Rev. J. A. Harmon . . . . . Sandersville, Georgia

Mr. L. H. Burghard . . . . . Macon, Georgia

## North Georgia:

Rev. J. M. Hawkins . . . . . Decatur, Georgia

Mr. Arthur L. Brooke . . . . . Atlanta, Georgia

## South Carolina:

Rev. W. I. Herbert . . . . Bishopville, South Carolina

Mr. J. M. Albergotti . . . . Orangeburg, South Carolina

Memphis:

Rev. L. H. Estes . . . . . Memphis, Tennessee  
 Mr. J. T. Fisher . . . . . Memphis, Tennessee  
 Exchange Building<sup>3</sup>

This done, the first meeting of the new board of trustees was held at Lake Junaluska, December 3, 1929. The following officers were elected:

*President*

E. A. Cole . . . . . Charlotte, North Carolina

*First Vice-President*

Dr. E. P. Anderson . . . . . Springfield, Tennessee

*Second Vice-President*

John T. Fisher . . . . . Memphis, Tennessee

*Third Vice-President*

Dr. E. L. Woolf . . . . . Winchester, Virginia

*Secretary-Treasurer*

R. E. Nollner . . . . . Lake Junaluska, North Carolina

*General Superintendent*

R. E. Nollner . . . . . Lake Junaluska, North Carolina<sup>4</sup>

At this time the official name of the Assembly was changed from Southern Assembly to the Lake Junaluska Methodist Assembly.

In order to present a fairly complete documentary record of the proceedings at this time, I quote an important paragraph from the deed, or indenture, made to the new trustees by the commissioners. It follows:

That whereas the Southern Assembly was organized to provide a suitable location for assemblies for religious and educational work in the Methodist Episcopal Church, South, and the Southern Assembly, in its developments and operations has incurred certain indebtedness aggregating about Three Hundred Thousand Dollars, including certain indebtedness secured by deed of trust held by the Mercantile Trust Company and the said corporation has therefore issued, and there is now outstanding approximately One Hundred and Thirty Thousand Dollars of the capital stock held by various and sundry persons, and the said Southern Assembly as a

<sup>3</sup>*Ibid.*, pp. 4, 5.

<sup>4</sup>*Ibid.*, p. 6.

private corporation, is unable to carry on said religious and educational assemblies and meet its said indebtedness, and it is desired to protect and preserve said property for said purposes and at the same time to refund to the stockholders the amounts which they have invested in said Southern Assembly and for which they hold certificates of stock, and the stockholders of the Southern Assembly in meeting duly held have heretofore authorized, empowered and directed the conveyance of all the property of the Southern Assembly for the benefit of the Methodist Episcopal Church, South, subject to the payment of said indebtedness, and the payment of the stockholders of the par value of such stock as may be donated by the stockholders; and etc.<sup>5</sup>

The indenture was signed by J. R. Pepper, president of the Southern Assembly, and Ralph E. Nollner, secretary.

At the time of the transfer, the grounds, buildings, equipment, and conveniences were listed as follows:

The Assembly Grounds include 1,250 acres of mountain land and a lake of 250 acres. Surrounded by mountains, over fifty of which have an elevation of more than 5,000 feet, the Junaluska Methodist Assembly offers a combination of climate, scenery and modern conveniences not to be surpassed anywhere for rest, recreation and study. The elevation at Lake Junaluska is 2,850 feet.

There are approximately twenty miles of roads and streets. The water supply comes from Waynesville, and is available to every lot in the grounds. Electricity is also available for lights, cooking and heating.

The large open-air auditorium has a seating capacity of 3,500. Here sermons, inspirational feature addresses, recitals, character portrayals, etc., by eminent preachers, statesmen, travelers, lecturers, and dramatists are given each season.

Mission Inn is the home of the Junaluska Summer School, affiliated with Duke University; the School of Missions; the Epworth League Assembly; and various other conferences and schools. Mission Inn is owned by the Board of Missions. It is equipped with class rooms, parlors, chapel, cafeteria, rooms with or without bath, and dormitory space.

The Sunday School Board owns the Educational Building, which has a large chapel, office space, and class rooms; two Lodges which will accommodate approximately 150 persons; a splendid cafeteria; and Camp Cheonda which is operated as a girls' camp for one month and as a boys' camp another month. The Educational Building is the home of the Leadership School, and the Young People's Conference, the School of Religion, and the Western North Carolina Epworth League Assembly.

There are twelve other hotels and boarding houses on the Assembly Grounds. The largest of these is the Terrace, a 135-room

<sup>5</sup>*Ibid.*, p. 6.

hotel, which is owned by the Assembly. The others are privately owned and operated.

More than one hundred cottages have been built by individuals and are occupied each summer by loyal Methodists.

Other buildings owned by the Assembly are: Administration Building—Drug Store and Photo Shop on the ground floor, and offices of the Assembly on the second floor. Bath House, equipped with lockers and showers for men and women. Boat House, on the edge of the lake in front of the Terrace Hotel from which the big boat "Cherokee" makes daily excursions around the lake. In this building are located the Gift Shop and Tea Room. The Club House, which is situated at the Golf Course and is equipped with lockers and showers, an attractive shop for the convenience of the players, a tea room where drinks, sandwiches and meals are served.

The children's playground is near the auditorium. A competent director is in charge during stated hours each day. The playground is enclosed to protect the smaller children from the lake. It is equipped with slides, swings, see-saws, merry-go-round, and other devices for the pleasure of the children.

The nine-hole golf course covers 3,163 yards and is kept in prime condition. The numerous tennis courts are conveniently located and are kept busy at all hours.<sup>6</sup>

<sup>6</sup>*Ibid.*, pp. 11-13.

## XIII

### THE RECEIVERSHIP

FOR A PERIOD of approximately two and a half years the Assembly with its new title, Lake Junaluska Methodist Assembly, was operated by its official board elected by the Annual Conferences east of the Mississippi River. E. A. Cole, its president, worked heroically to place the institution on a sound financial basis, and gave liberally of his time and money. His unusual beneficences are not publicly known, and reference to them can be made here only in a general way. There are others also whose names should be gratefully remembered, but since there is no public record available to the writer, they must go unmentioned.

One bright morning in June, 1932, the news was noised about the grounds that foreclosure proceedings had been instituted against the Assembly, and that its affairs would be placed in the hands of a receiver. It was with considerable surprise to many when Mr. Jerry Liner, successful merchant at the gate, walked into the Assembly office and took his seat as official receiver appointed by the court. It would appear that the appointment of Mr. Liner at that time was a happy one. For one thing, it immediately healed the breach which existed between the management and the local people. Jerry Liner is one of the phenomenal business successes of this area. However, when his achievements are mentioned, his reply is simply, "But I am just a 'one gallus' mountain boy."

One of the first acts of the receiver was to throw the gates open wide: and anyone came and went as he chose. There was a sense of freedom about the place, also an air of uncertainty as to the outcome, as the property was now in the hands of the court. Would it be sold at auction? Who would buy it? Could it be saved for the Church? Some thought it might be a resort center, with the Church working through its boards, two of which held valuable property in the grounds. Throughout this period of the temporary receivership, Mr. Liner conducted the affairs with ease and to the apparent satisfaction of all concerned. His administration, though brief, was the first step in stabilizing the affairs of the Assembly until the many details of the litigation could be straightened out.

There appeared to be no disposition on the part of the court to rush the institution into a premature sale. Every effort was made to permit the orderly working out of some plan by which the Church could retain the institution.

This created the necessity for a more or less permanent receiver, who could work at length with the programs and many details until the money could be raised to pay off the indebtedness and satisfy the creditors. To meet these ends Mr. James Atkins, of Waynesville, was appointed to the receivership. Again this was a fortunate choice. The chief value of Mr. Atkins lay in his genius for conciliation. He threw himself into the work of serving the Assembly with his whole heart. His father before him had been one of its chief founders and sponsors, and the son James undertook the work with pride and enthusiasm. He kept things together, smoothed discordant elements, and with his characteristic optimism kept alive the hope that the Assembly would yet come through, and its purposes be preserved.

Strange as it may seem, the Assembly appeared to prosper under the receivership. The economic depression was on in full; many people were seeking government relief, and many worked very cheaply. James Atkins, with limited resources, had a phenomenal amount of work done on the grounds the first year of his incumbency. Many visitors said they had never seen the place so well kept. Expenses were cut down, and what the Assembly could not pay for, it did without. The programs of these years were unusually rich in talent, as shown in an earlier chapter. The boards freely furnished speakers for the various conferences. Those engaged by the receiver often accepted only a small honorarium, if anything. Lowell Thomas, the widely known news commentator, was on the program during this receivership period. Mr. Atkins told me that after the address, when it came time to pay the speaker the stipulated fee, Mr. Thomas generously offered to return the check if the Assembly needed it. He was asked, however, to accept it.

#### THE PERIOD OF EMBARRASSMENT

The incident of the receivership caused considerable embarrassment among Southern Methodists. This state of mind was definitely reflected in the Church papers. There was the tendency to say little about the Assembly's affairs. The *Christian Advocate* of Nash-

ville, in its issue of July 1, 1932, merely stated that "The daily press reports that a receivership for the Lake Junaluska Assembly has been ordered by the courts . . . etc." The notice was hidden among miscellaneous news items in the paper. It was as though some misfortune had come to a respectable family, and no one was willing to say anything about the unfortunate incident because of a sense of shame. The most influential personages of the Church were strangely silent. No one wanted to exert himself or risk his reputation to save what came to be thought of as a kind of stepchild of the Church. I think it is true that the College of Bishops could have saved Junaluska at any time, had they chosen to do so. The people of the Church had the money; the indebtedness of the Assembly was a mere pittance as compared to the available resources of the Church. What was lacking was vision, and the faith of the men who launched the institution. It was the vigorous Bishop Paul B. Kern, then in charge of the Conferences in the Carolinas, who took the initiative, and threw the weight of the Church in the effort.

During this trying summer E. A. Cole, of Charlotte, president of the board of trustees, standing faithfully by the institution, issued to the Church the following statement:

The action of four small creditors in having a temporary receiver appointed for the Assembly by the court came as a complete surprise. While the receivership sounds unpleasant, it should prove beneficial to this useful institution and mark the beginning of larger service to the Church.

As president of the board of trustees I went to the Lake immediately and for three days worked diligently to make necessary adjustments and understandings to safeguard the interests of the Church and the Assembly. I am highly pleased with the situation as it now stands and with the plans now in process of formation to put the Assembly upon a sound basis. A hearing before the court is set early in July, at which time it is to be decided whether the receivership shall be dismissed or made permanent.

The temporary receiver, Mr. Jerry Liner, assures us of full co-operation in conserving the interests of the Assembly and all concerned, and has asked Mr. Hugh Sloan and Mr. James Atkins to have charge of the office, both of whom are friends of the Assembly and have been from the beginning. The receiver and his agents give most emphatic assurance that it is not only their duty, but it will be their pleasure, to carry on the program and usual summer activities the same as heretofore. All rules and regulations will remain as far as possible the same as heretofore. They invite and urge co-operation of all to the end that this shall be a most successful season.<sup>1</sup>

<sup>1</sup>*Nashville Christian Advocate*, July 8, 1932.

## XIV

### JUNALUSKA BECOMES THE PROPERTY OF THE CHURCH

**I**T WAS IN the summer of 1936 that the good news was spread abroad that Junaluska had been saved for the Church. Something more than one hundred thousand dollars had been raised to pay off the indebtedness, and now the court's action against the Assembly would speedily be dissolved.

The prime mover in this liberation was Bishop Paul B. Kern, and the chief executive who steered the plan through to a successful conclusion was Dr. W. A. Lambeth. There were many others who assisted and made possible the achievements of these two leaders—an executive committee, sponsors, and a few generous donors, and many hundreds who gave as their means would allow—but the brunt of the burden of management and the task of seeing the thing through fell upon the shoulders of the appointee of the College of Bishops, William A. Lambeth.

One has but to thumb through files of the *North Carolina Christian Advocate* of the summer of 1936, or through any of the Conference journals of that time, to appreciate the vast amount of high-pressure work that was done to secure the money in order to free the Assembly.

It was generally understood that the greatest responsibility for securing funds rested upon the North Carolina Conferences, but it was the hope and expectation that all would come to the rescue. This they did, even though at times it looked as though, for a relatively small sum, the Methodist people east of the Mississippi River might let Lake Junaluska slip from their grasp. For the court had given until August 15 of that year the opportunity to pay the debt.

It was with considerable satisfaction to people throughout the Church when the announcement was made by Bishop Kern that "Rev. W. A. Lambeth, of Wesley Memorial Church, High Point," was appointed "to lead in raising \$100,000 needed to pay the debt on the Southern Assembly at Lake Junaluska. This to be secured

before August 15.”<sup>1</sup> The esteem with which Dr. Lambeth was held generally was well expressed in an editorial in the High Point *Enterprise*, with the heading, “Saving Junaluska Right Down Dr. Lambeth’s Alley.” The editorial is as follows:

Appointment of Dr. W. A. Lambeth to directorship of the campaign to raise \$100,000 for liquidation of indebtedness on the Southern Methodist Assembly at Lake Junaluska in itself assures success of the movement, for no abler financial manipulator than Dr. Lambeth graces that segment of the clergy it has been our privilege to know. His ministry has been distinguishedly devoted to the relief of financial pressure from congregations which necessarily divided their church devotion between the spiritual and financial when the latter pinched religion; and his has been worth while service by which far more than mere church buildings have been saved.

The Junaluska challenge is large. But Dr. Lambeth has a way of inspiring his people to pay the bill, and while \$100,000 is a big order even in a church of the riches Southern Methodism membership possesses, the job was done when its execution was placed in the capable and skillful hands of the local parson-financier. It is a worthy endeavor to save and restore Junaluska to its fine usefulness in behalf of the church and its program. She is a jewel in the western North Carolina setting, and its reclamation for the Church is an endeavor entitled to the support of all who have interest in the denomination and its continual usefulness. Man and job are exceedingly well met—and for the saving of beautiful Junaluska, Wesley Memorial can well spare her pastor and more.<sup>2</sup>

One of the particular gifts of Dr. Lambeth is his ability to say in a very few words the most important thing. He sent out one broadside after another to the Church—each one made up largely of headlines. There was no rest that summer from the campaign. The daily papers took up the theme, and frequent references were made to the progress of the campaign.

There was little disposition on the part of the bishops to be arbitrary regarding the amount each pastoral charge was to contribute, but more than a gentle hint was made of the amount the leaders of the campaign would like to have. Certain expectations in the way of large subscriptions were allotted to the different conferences, but a great number of such subscriptions was expected from the two conferences in North Carolina: the largest of all from

<sup>1</sup>*North Carolina Christian Advocate*, May 7, 1936.

<sup>2</sup>*North Carolina Christian Advocate*, May 14, 1936, reprinted from *High Point Enterprise*.

the Western North Carolina, as the institution was within its bounds. It was also suggested that this conference pay an amount, over and above the large subscriptions, of 9 per cent of the preacher's salary. The North Carolina Conference, occupying the eastern part of the state, was to pay an amount equal to 6 per cent of the preacher's salary. All other conferences east of the Mississippi were expected to pay an amount equal to 3 per cent of the preacher's salary.

By June statements were coming in fast, revealing that the quotas of various churches had been raised. These were immediately given publicity by the director. A Young People's Conference meeting in Lander College, South Carolina, took a collection for the cause and forwarded it hurriedly to the treasurer.<sup>3</sup> A superannuate preacher from the same state, sending a small contribution, wrote: "Though my superannuate purse is 'pinched' I am asking that you use the enclosed offering for helping along the cause."<sup>4</sup> The beloved Junaluska lady, Mrs. Ella Clyde, of Greenwood, South Carolina, eighty years of age, sent in one hundred and eighty five dollars, which she had solicited from eighty-five people in Greenwood!<sup>5</sup> From a Negro church in Durham, St. Joseph Afro-Methodist Episcopal, came a check for twenty dollars.<sup>6</sup> Presiding elders from various conferences sent in cheering news of their success.<sup>7</sup> Mrs. Frank Siler, the widow of a Methodist preacher, living at Lake Junaluska, gave to Mr. James Atkins the sum of thirty dollars, some of her own and some that she had solicited.<sup>8</sup> From every section of North Carolina came telegrams and messages saying, "Our quota has been subscribed—money in hand."

Yet as late as August 13, Dr. Lambeth warned that only sixty-two thousand dollars had been raised, and that forty-three thousand were yet to be secured. Evidently some large gifts in sight had not yet been made.

The bond holders and the court showed leniency and the desire to help in the orderly adjustment of the Assembly's finances by extending the deadline into early September.

<sup>3</sup>*Ibid.*, June 25, 1936.

<sup>4</sup>The contribution from the Rev. W. A. Betts, *ibid.*

<sup>5</sup>*Ibid.*, June 25, 1936.

<sup>6</sup>*Ibid.*, August 20, 1936.

<sup>7</sup>*Ibid.*, July 2, 1936.

<sup>8</sup>*Ibid.*

Prominent people wrote letters urging the preservation of the Junaluska institution, among them President W. P. Few of Duke University, Bishop Frank A. Smith, Josephus Daniels, Bishop Ainsworth, and others. These communications constitute one of the best briefs for the Junaluska cause I have seen. It seemed as though the Methodists had not fully understood the value of what they had until they were about to lose it. Space will not permit the recounting of the many reasons given in these communications for the preservation of the institution. One, however, had a peculiar pertinancy, and I shall run the risk of redundancy in quoting it here. It is the brief letter from Bishop William F. McDowell, and is as follows:

DEAR DR. LAMBETH:

Do not let Junaluska come to grief. It is worth too much in half dozen ways to allow it to close or pass into other uses. There are memories of things that have been said there in Christ's name that would have no home if they were driven from the lovely lake. There are relationships reaching round the world that would cause pain in many lands if now they had to be snapped or rooted up. And there are generations of high influence lying ahead in the years that are coming that must have their chance to live and come to flower.

Just personalize Junaluska for a little while in your minds. Do not think of it as an institution or an enterprise. Think of it in personal terms, personal relations, and personal meanings. The loss of the property would be bad business since so small a sum will save it. But the loss of the idea, the hope, the spirit, the wealth of influence would be irreparable. I think the Master of the future would not like to have us let this power get out of our hands and His.

WILLIAM F. McDOWELL.<sup>9</sup>

### JUNALUSKA SAVED!

On September 3, 1936, there was spread across the pages of the *North Carolina Christian Advocate* in bold headline type, "Junaluska Saved! Honor to Dr. Lambeth." Similarly in other Church papers and in the daily press the news went out that the Lake Junaluska Assembly had been redeemed and would now become, in fact, the property of the Church.

Dr. Lambeth wrote at this time: "If you could see our treasurer's books, you would realize that while four subscriptions of five thousand dollars came in, for which the campaign is profoundly thank-

<sup>9</sup>*North Carolina Christian Advocate*, July 2, 1936.

ful, the great bulk of the money has come in relatively small amounts from many, many different charges east of the Mississippi. More people are now interested in Junaluska than ever before."<sup>10</sup>

### THE HOLDING COMMITTEE

The Assembly now being out of debt and the court action dissolved, it became necessary to create some organization which would hold the property and manage the institution until the convening of the General Conference. At that time the Church was to be given the opportunity to officially accept or reject the property. The General Conference was scheduled to meet in April, 1936.

The following statement from the Assembly bulletin of 1937, refers to the new status of the institution and gives the roster of its official committee:

After a successful financial campaign in the summer of 1936 the property of the Methodist Episcopal Church, South, at Lake Junaluska was lifted from a long-standing indebtedness and the title placed in a Holding Committee. The original committee was composed of Bishop Paul B. Kern, Dr. W. A. Lambeth, and Bishop Edwin D. Mouzon. After the death of Bishop Mouzon, Dr. W. P. Few, President of Duke University, accepted the vacant place on the committee.

The next summer, 1938, the following statement was made concerning the status of affairs:

During the summer of 1937 the Methodist Assembly experienced a successful season under the management of a Holding Committee composed of three Trustees appointed to administer the affairs of the Assembly until the General Conference session. This bulletin is being prepared before the session of the General Conference, which meets April 28. If and when the General Conference accepts the Methodist Assembly property, it is hoped that Lake Junaluska will have an increasing expansion and usefulness for the Church and society.<sup>11</sup>

During the summer of 1937 and 1938, Dr. J. M. Ormond, of Duke University, served as program manager for the Assembly.

In the spring of 1938 the Methodist Assembly was offered, free of debt, to the Methodist Episcopal Church, South, sitting in Gen-

<sup>10</sup>*North Carolina Christian Advocate*, September 3, 1936.

<sup>11</sup>From *Methodist Assembly Program*, 1938.

eral Conference. It was accepted. The following statement from the 1939 Lake Junaluska Assembly Program mentions briefly the acceptance, and lists the trustees then appointed:

Due to the fact that the Assembly was completely out of debt, the General Conference of the Methodist Episcopal Church, South, meeting in Birmingham, Alabama, April 28-May 5, 1938, took over legal ownership and control of the Assembly and elected, on nomination of the College of Bishops, fifteen trustees:

For eight years: E. A. Cole, Charlotte, N. C.; J. B. Ivey, Charlotte, N. C.; C. C. Norton, Spartanburg, S. C.; T. B. Stackhouse, Columbia, S. C.; Secretary of Board of Missions, Ex-Officio; Secretary of Board of Lay Activities, Ex-Officio; Bishop in Charge of Western North Carolina Annual Conference, Ex-Officio.

For four years: Bishop W. W. Peele, Richmond, Va.; Bishop Paul B. Kern, Nashville, Tenn.; H. A. Dunham, Asheville, N. C.; W. S. F. Tatum, Hattiesburg, Miss.; L. W. Wells, Richmond, Va.; W. P. Few, Durham, N. C.; W. A. Lambeth, Winston-Salem, N. C.

At the first meeting of the new board of trustees serving the institution under the slightly altered title, Lake Junaluska Assembly, Inc., W. A. Lambeth was made "President, Superintendent, and Treasurer (without salary)." Mrs. Katherine Ray Atkins became secretary and assistant treasurer.

## XV

### THE WAR YEARS AND AFTER

**D**URING THE WAR years, 1941 to 1945, the Assembly carried on its programs and fulfilled its purposes against considerable odds occasioned by the exigencies of World War II.

In November, 1944, Dr. F. S. Love succeeded to the superintendency of the Assembly. Considerable progress has been made since that time.

At the 1948 session of the General Conference, meeting in Boston, Massachusetts, the Lake Junaluska Assembly with its property holdings was transferred to the Southern Jurisdiction. At that time the governing board was enlarged to include all the active bishops of the jurisdiction, the Superintendent of the Assembly, the Executive Secretary of the Jurisdictional Council, the President of the Jurisdictional Woman's Society of Christian Service, one individual elected by the Cottage Owner's Association, and thirty members elected at large from the Church.

Among the physical improvements of these recent years are the renovation of the Terrace Hotel, the building of a stone bath house and improved bathing beach, the remodeling of the Mission Inn, making it an attractive hotel (Lambuth Hall), and a new gateway at the west entrance to the grounds. Not least among the physical assets was the hard surfacing of several miles of roadway, including the construction of Highway 19 by the State of North Carolina through the Assembly grounds. A pressing need was met in the construction of an interceptor sewer line, which with the elaborate one across the lake, extending from Waynesville to the Pigeon River, makes complete an effective plan for sanitation.

One of the most beautiful buildings in western North Carolina is the newly erected Memorial Chapel which stands on the green beside the Auditorium. This little chapel, made possible through funds contributed by the various churches throughout the Jurisdiction, is "a Temple of Peace, erected in the name of the Prince of Peace, in honor of those who served in the armed forces of our country in World War II."

The most significant development at Lake Junaluska in many

years was the launching, during the summer of 1949, of a program of expansion known as the Lake Junaluska Advance. The executive secretary of the Junaluska Advance program is the highly esteemed layman from Richmond, Luther W. Wells. It is proposed to conduct a campaign throughout the Southeastern Jurisdiction to raise the sum of \$650,000 to be used in the physical improvement of Assembly property, the building of roads, and the construction of adequate hotel accommodations. A master plan of improvements has been drawn up by competent landscape artists and construction engineers, and it is the purpose of the trustees to bring this plan into full fruition.

Thus has the writer of this story undertaken to unfold something of the temper and tone of this unique institution through its nearly forty years of existence. Certainly its progress has been uneven, and not everyone has had his desire. In the nature of the case differences of opinion were inevitable regarding policies in an institution whose functions are so diverse. Through it all, however, has been the steadying hand of the Church. Is it too much to expect that this beautiful colony may yet show to a somewhat confused generation a better way of life—a life in which Christian idealism finds expression in everyday creative living?









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